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IN TWO PARTS. PART I

The Chicago Theological Seminary

REGISTER

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Fred Eastman, *Editor*

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The Register is a quarterly bulletin designed primarily to keep our former students in touch with the Seminary and with each other.

To keep them in touch with the Seminary it endeavors to publish the most significant addresses made within its walls and also at least one article a year by each member of the faculty. The addresses and articles in this issue bear witness to the important developments going on in current thinking about religion and life. The speakers and writers will welcome the reactions and suggestions of their readers.

To keep the former students in touch with each other, the Register will carry in its January and March issues alumni notes prepared by Professor Benjamin W. Robinson. Would you like to read in these issues the news about your classmates? Would you like to know where they are, what they are doing? You may do so if you will turn to the notice on the inside of the last cover and comply with the simple request made there.—The Editor.

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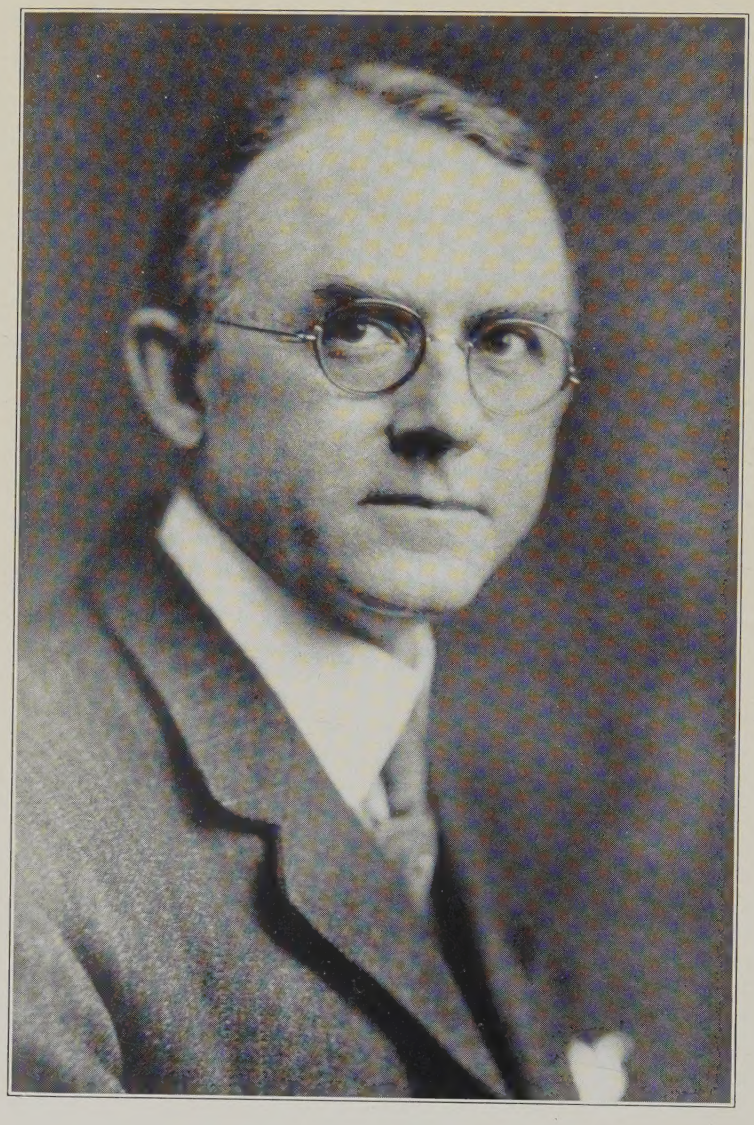

REV. CHARLES CLAYTON MORRISON, D.D., LITT.D.

The Chicago Theological Seminary

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Preaching and the Changing Intellectual Climate

By Charles Clayton Morrison

Dr. Morrison, the distinguished editor of "The Christian Century," is the latest addition to the teaching staff of the Seminary. He is giving two courses this year, one on "Preaching to the Public Mind" in the Autumn Quarter, and the other on "Christianity and World Relationships" in the Spring Quarter of 1932. He delivered the following address in Graham Taylor Hall at the opening of the Seminary on October 1.

I CANNOT get my consent to begin the discussion of the theme that is on the program without responding to the many words with which I have been welcomed into the fellowship of the seminary. My relation to the seminary dates back farther perhaps than you know. Professor Graham Taylor will hardly remember that I was once a student of his. It was in 1899. I took a course with him in social ethics, when the seminary was located on the West Side and I was a pastor of a small church not far away. As a young minister I came especially under the influence of Professor William Benton Chamberlain, M.A. (father of Frederic W. Chamberlain, a member of the Executive Committee of the Board of Directors of this seminary). He was a man of rare taste in the things that make a service of worship appropriate, adequate, and beautiful. I cannot stand at the opening moment of my new relationship to this seminary without reminding myself with gratitude and appreciation of the contribution which he made to my ideals of worship. I presume that next to my mother, who was a lover of the great hymns of the church, and who taught me to love them, Professor Chamberlain's influence upon my love of hymns, and if I may say so, my taste for hymns, and his criticism of hymnody, has been greater than that of any other person. His influence was quite definitely present in the prompting which led me to prepare a hymnal for the use of the churches some years ago.

I

All preaching is divided into two parts —the uttered word and the listening ear. For a generation the preacher has found the listening ear difficult of access. Men and women whose minds have been molded by the culture of our time have not responded to the word of the preacher with the understanding and assent which characterized his hearers in former generations. This has not been due to any peculiar moral perverseness, but primarily to the changed intellectual climate in which we have been living. Our hearers have been under the control of ideas which tended to make preaching intellectually uncongenial. The message of the preacher could not be fitted in with the ruling con-

ceptions which filled people's minds. The business of preaching has been the hardest business in the world in the past generation. The whole intellectual grain of the times has been against the preacher. People's mode of thought, their intellectual mood, seemed to make no real place for what he had to say. They have not abandoned him, for he represented much in the way of other kinds of values, but his preaching has fallen on ears that have been increasingly unresponsive.

Giving due place to many other factors, the fundamental difficulty of preaching has been intellectual. In the days of the fathers, preaching was comparatively free from this difficulty because both preacher and hearer looked out upon a generally accepted order of the world. The universe was a clearly defined system. It was a three-story affair, with a heaven above the earth and a hell below. It was limited in time, having a beginning at a more or less definite date in the past, and due to be wound up in a cataclysmic judgment at a more or less definite date in the future.

It was intellectually easy for the preacher to preach with power and authority to a community whose minds were molded by this unchallenged scheme of things. But for our time this framework has been broken down. Our fathers lived in a world; but our generation has been living in a stream. The very idea of any system at all has become uncongenial to our way of thinking. Instead of a system we have substituted the idea of a flux, a moving process in which there is nothing of which we can say that it abides. Change is the only permanent certainty—this paradox has been the final formula for our world-view. It is not alone our scholars and scientists and philosophers who have held this view, but it has so far filtered into the thinking of the common people that their sense of stability and of anchorage has been loosened where it has not been altogether destroyed.

Now this has made hard going for the preacher of religion. Preaching seems to presuppose some sort of standard to which conduct and ideal can be referred and judged. And standards can hardly be set up in a stream! An open universe—open at both ends, and at top and bottom, in time and in space—has no place in it for a preacher. If this seems too dogmatic, then I will modify it so as to say that the preacher has at least been unable to find in such a world a place for himself, as preacher. For in that kind of world the moral sanctions of life are intrinsically altered, if not dissolved. The inner core of ethical responsibility is plucked out. Life itself loses its gravity, its importance, its dignity. It becomes more or less a trifling thing, to be maintained with whatever cleverness we can command, under the stimuli of circumstance or a discreet utilitarianism.

The old sophomoric debate as to whether man finds his happiness in attainment or in pursuit has been decided for our generation in favor of pursuit. The idea that there is anything to be attained has given way to the idea that the worth of life is in the thrill of the adventure. The quest, not the goal, is the thing! There has grown up among us a kind of Cult of the Questers, whose measure of value is reduced at last to the strength of the "kick" which they can get out of a given experience.

Clearly such a view of life is uncongenial, if not blighting, to the preacher. He has nothing to say to a generation which has lost the power of getting inwardly excited over a question of conscience. Many a preacher, constantly confronted with the inner irresponsibility of those to whom he speaks, has reached a futilitarian conclusion. He feels that he is like one trying to drive a nail into a rotten

beam—there is nothing there for it to hold to.

But I think—and I speak with sincere intellectual humility—that we are passing out of the era in which the minds of men have been dominated by this philosophy. We have come to a great turning-point in the history of thinking. We are entering a new intellectual climate, a climate in which the preacher's function and the preacher's enterprise will be far more acceptable to men and women than in the past. I am not suggesting that we are going back to the universe of the Middle Ages or to that of our fathers. We are not going back at all. We are going forward. And the preacher is going with us. He will be welcomed by the spirit of the new intellectual life as he has not been welcomed by the mind of our generation.

If you ask me why I think this to be so, I must reply in all honesty that I feel that it must be so! It is, one might say, a matter of the blood—one's inner nature, one's wishes as well as one's actual observations have so much to do with one's beliefs! So when I venture to prophesy that our intellectual climate is about to change, I am asserting something which I cannot prove. But I believe the climate is about to change because I believe that it must change. The human values, after all, are the decisive determinants of any enduring intellectual climate. And these values cannot endure in the stifling air and the shallow soil of our prevailing American philosophy.

That, at least, is what something in my blood, something in my bones, if I may use such metaphors, seems to tell me. And yet I wish to do more than bear testimony to that of which I am only subjectively aware. My intuitions are no better than any other man's, and if I have nothing objective to point to, my being here at all and talking with you is an impertinence.

II

Therefore, inconclusive as my reasoning and observation may seem to be, I offer it as partially confirmatory of my intuition. As I listen to those teachers and thinkers who are at the moment challenging the attention of the scholarly world, I seem to see certain rather definite changes beginning to take place in the first principles of our intellectual life. These modifications are in the realm of those basic presuppositions upon which all our thinking proceeds. If you modify these presuppositions you modify the very climate of our thought. What modifications, you ask, are taking place? My reply must be a mere sketch, a mere pointing of the finger at certain new features which are appearing in the thinking of our most original and influential teachers. I point to five such features, and I admit that my choice is arbitrary and more or less at random. But these features may indicate something of the character of the change which appears to be coming in philosophy and will disclose their own significance in relation to the preaching function of the minister.

The first is the belief, now generally held among scientists, that we live in a finite universe. This conception stands sharply over against the universe of infinite space which has ruled modern thinking up to now. An infinite universe has had the effect, not of creating awe in man, but of overawing him. He was crushed and lost in its incomprehensibility. With our scientists now not only insisting that the universe is limited but actually debating as to what its shape may be, we wonder whether, after all, the ancients, with all their naïve beliefs about the importance of man in relation to his world, were not nearer to the truth of things than the science of our time has been. The ancients looked out upon a snug little cosmos. No one would wish to revive the

imagery in which they conceived their world, but it is not beyond belief that the essential quality of their psychological response to a finite world may become ours once again. The philosophical implications of a finite universe are bound, as I see it, so to modify our intellectual climate that the preaching of religion will be more congenial to the intellectual life than in the past.

Closely akin to this idea of a finite universe is the new doctrine of the relativity of space and time. Our earlier science overwhelmed us with vast magnitudes. In a universe in which man was but a microscopic inhabitant of a microscopic grain of sand on an infinite seashore of worlds extending out into infinite space and back into indefinite time, it was hard to believe that the deeds and events in his little life could have significance enough to warrant his being excited about them. In a universe like that, what is man that God should take notice of him? How can you preach to a man whose mind has come under the paralyzing tyranny of such vast distances? But since the work of Einstein we have been freed from the terrible pall which astronomy cast upon the human spirit. Space and time are not the absolutes which science has long held them to be. They are not infinite. They are not eternal. They are not among the "given" elements of reality. They are not elements of reality at all, but together constitute a complex relation in which objects stand to each other—a space-time relation—and have no existence apart from those objects. The implications for philosophy of this doctrine of relativity have not begun to be clarified by our thinkers as yet, but it seems obvious that much of the furniture of our modern intellectual household will be upset as the result of it. Surely it will be potent in producing a more congenial climate for preaching.

Another factor is the general acceptance of a realistic view of knowledge. The problem of knowledge—how we know, and whether what we know is true or mere illusion—is a problem of long standing for our philosophers. Do we know only the world of appearances, or do we know the real world itself? We have been left in misty darkness by our teachers, whether they hold with the idealistic school or the school of the pragmatists. But I think I am on safe ground when I say that the field is pretty well occupied now by those called "realists," who assert that the world we know is the actual world of reality, and that our knowledge—as far as it goes—can, therefore, be trusted by the philosopher after much the same manner as it is trusted by the man of common sense. The ultimate basis of this new realism lies in a new way of taking Nature herself. Instead of taking Nature as one thing and man as another, man is seen to be an organic part of Nature. And instead of explaining man in terms of Nature, Nature is explained in terms that are competent to account for man. Thus many of the old problems which arose out of a false dualism have become obsolete, and the age-old dispute between matter and mind loses most of its meaning.

Yet another new note is beginning to appear in our philosophy—even in our American philosophy. I refer to the category of the permanent. The philosophy of our generation has been dominated by the concept that there is nothing ultimate in this universe but change. It is my conviction that we are on the way to a rediscovery of the permanent, the eternal, in reality. We shall still need the imagery of a stream to picture the flux of things, but we shall look out upon a universe which has structure, and pillars, and deep foundations, and over it all a dome! I look forward to a day when our philosophers—our most respectable philosophers—shall

be no longer squeamish about believing that something is permanent in this world which we men inhabit. They will say straight out that something abides. Something is the same yesterday, today, and forever. When the intellectual climate is modified by the recovery of the sense of the permanent we shall have the satisfaction of attainment added to the thrill of pursuit. And in that day it will be thrilling to be a preacher of religion!

I can only mention the fifth note which I seem to hear in the new music of the spheres. That is the note of man's creative partnership with Nature in the cosmic enterprise. It is a new note because it involves purpose on the part of Nature, and when you talk of purpose in Nature—what the philosophers call teleology—you are willy-nilly talking about God. But though man's partnership with Nature is genuine, Nature is the senior and controlling partner. Man's contribution to the progress of creation cannot be made except in dependent fellowship with those forces or that Power which has produced him. If that is so, then all these modern attempts to keep religion going without God are foolish and preposterous. The attempts which are today being made to reduce religion to poetry, to the spirit of the social group, to psychology, to humanism, are bound to be fatuous. Religion can only live, as the late Professor Bennett has shown, by finding for itself a metaphysic that is competent to sustain it and its God.

Which brings me to my conclusion that the new intellectual climate will be congenial to the reality of God. In the past generation it has seemed difficult to find God in the kind of world to which our science seemed to restrict us. It will be less so in the future. God will again find his true place in our thoughts. He will not have the same place that he held in the Middle Ages, or in the theological outlook of our Puritan fathers; he will find a wider place. Perhaps he will reveal himself to us as an even greater God, a more realistic God, a better God, a more intimate and accessible God than any age has ever known.

I live in the expectant faith that this old universe of Mother Nature, at whose breast our lives are nourished, is getting ready to speak to the heart of man some great message out of her own heart. Our scientists and scholars are trying to find and to teach us the language by which we can understand her when she speaks. And when she is able to communicate with us, I dare to believe that the word which comes from her heart will not be altogether unlike that which certain fisher folk heard on the hillsides of Galilee, long ago.

What Is the Basic Pattern in Theology?

By Douglas Horton

Dr. Horton, pastor of the new United Church of Hyde Park, delivered the following address at the Commencement exercises of the Seminary last June.

MAN is not distinguished among the other animals by his walking on two legs. What sets him apart is the far more significant fact that he knows he walks so. He is not only conscious but self-conscious. He can stand off and watch himself pass by.

Perhaps this is the reason that he is the only kind of animal that laughs. It is at any rate the reason why he is the only kind of animal that studies psychology. This is not to suggest that there is any association between mirth and the study of psychology—though I have wondered, at times, why the behaviorists have not tried to sell more of their copy to *College Humor*. It suggests simply that man alone studies his own mind in action because he alone has a *pou sto* whence to enjoy perspective on himself.

A mental pattern I take to be the outline-sketch which every man thus drafts of himself and his place in the world. It is the cluster of basic beliefs which he takes for granted about the reality that immediately invests him.

When a group of people possess practically the same basic mental pattern, they belong to the same culture, the culture to which a person belongs being "that concerning which he never makes a private judgment." Every age, therefore, has its own cultural pattern.

What was it served as the background for the thinking of the Middle Ages? None other, I think, than the picture of feudalism, with the lord of the estate at the top of the social scale, the lesser nobility below him, and so on to the lowest serfs. This became the norm for all thinking. Even heaven was conceived so, with God as the lord, the archangels and angels just below him, then the saints, then you and me. There was not much to do except occupy your position there; hence the need for harps and crowns, and quiet games like singing—in which the company would not become too confused. The church was built on this model: pope, metropolitans, archbishops, bishops, and so on. Even the studies a young man pursued were arranged according to this basic picture: I think I remember that the phrase describing theology as the queen of the sciences came out of these times—and below theology all the other departments of human knowledge were nicely graded, with the trivial arts, grammar, logic, and rhetoric, at the base. It was a static picture, without major movement, and the Middle Ages were, therefore, a static period.

The basic mental picture which animated the later nineteenth century, the generation immediately preceding our own, was, on the other hand, full of movement. It was largely influenced by the writings of Charles Darwin. Many people began to see life as a struggle for existence, survival being the prize of the fittest. Their minds' irreducible figment was man locked in struggle with man, or groups of men, always in struggle. So came the Manchester school of economics, with its insistence that the best of all business laws was the law against all business laws, the thought being that the best would survive and the race continuously progress if the struggle were left unimpeded. Spencerianism ruled the day in philosophy, with its

emphasis on the operation of mechanical and vital forces. A natural upshot of such thinking was the idea of progress, which pervaded every field of human endeavor and changed our churches, for instance, from quiet little New England retreats, as imperishable, their ministers declared, as the eternal Gospel, into the "efficient" organizations of today, whose first idea is that they must be strong if they are to survive.

And what is the picture at the back of the mind of men and women today? Do you agree with me that it is a picture of science? The scientist has become our hero, and the general background of our thought, be we conscious of it or not, is the scientific method. And to my thinking the substitution of the scientist for the industrial-napoleon hero of the last generation, and of the scientific method for the process of struggle, is a happy one.

Our norm is Man at Work with the Scientific Method, which in every field is the same—the collection of facts, measurement and classification, the discovery of laws concerning them, and confirmation by further experiments.

In any of the great businesses of the country it is this philosophy that prevails. Time was, in the good old days, that a merchant would load his ship with Yankee notions and send her into the typhoons and pirate-infested waters of the China trade, hoping to see her back in a year or two, laden with the precious results of her barter. Chance was queen of business venture in those days. But today the prospector, the economist, the engineer, the statistician—fact-collectors of every necessary variety are on the scene before any trading begins, any mine-shaft is sunk, any foundation laid, or any bond-issue floated. Facts, analysis and comparison, inference-drawing and checking up—these are the gifts of science to modern business.

The scientific method has changed our Congregational churches into a Congregational denomination, since it has no patience with the disorganized. It gets the facts by February 15 of each year; assembles them into a yearbook; discovers quotas from them; and knowing its power over us contrives to make us exceedingly uncomfortable if we do not live up to it. It rules the day, and we dress ourselves up in its strange uniform of duplex envelopes, every-member canvasses, sociological surveys, a letter a month from the conference, one a week from denominational headquarters, and two a week from the association, not to mention the missionary societies which have their scientifically allotted periods for scientific dunning.

And the picture in our minds grows mythical, religious. We come to have a sense of worship toward Man at Work with This Method, moving forward in conquest after conquest until he will have brought the whole universe into his possession. The basic philosophy of an age, as long as it is alive, cannot but seem prodigious and final.

This is the reason it is hard for some of us, who have been overcome by our own *Zeitgeist*, to pray. This quasi-religion has displaced the real thing; and in this ultimate picture of scientific man there is no God, as anyone may note, to pray to. I believe there are those who call themselves humanists who have a kind of prayer which is lifted up in vocatives such as "O Man of the Future," "O Conquering Human Race"; but that reminds one too closely of a man having himself paged in a hotel to advertise his own greatness to be taken seriously for prayer to God.

There is another type of man who would not admit that God was not in the picture. Says he: Natural law is God's law; we are coming every day to know God better; I know how he works in physics, chemistry, celestial mechanics; give

the race time enough and it will know God perfectly; we are getting there; man is not God, but he is coming to know God through science. God is thus added to the picture of "Man at his Scientific Work." Man is working toward God, the universe we are investigating being the garment God wears. Gradually we shall learn what God's form and features are—and so come to know him.

Doubtless the universe is God's garment, but it is a very thick one. It is hard to tell, by measuring it, what is the measure of the mind behind it. If this is the only medium through which we may know him, he is remote indeed and prayer to him is prayer to an unknown God.

You have seen the ocean when it was a perfect blue, and all the longing of your soul was drawn out to it. Off in the distance, perhaps, skimmed a pair of yachts, white birds delighting in their swiftness, and toward the harbor rode brown old ships, which could tell their story of every port in Europe, Asia, Africa, Australia, and America, now nodding their masts together in hale reminiscence until you almost heard and understood them. If you have never heard the voice of the sea on an azure day, there is one romance you have missed. But the sea, alas, speaks two voices, and some of you have been out upon her when she has grown mad. You have seen her darken down to the color of anger. Through the rain and fog the white breakers, curved like the teeth of harrying sharks, had no mercy in them. And the wind rose to a gale, and the deep began to pound on the plates, and now and then would carry fifty tons of roaring water over the weather decks from stem to stern, before which no living being could stand—the ship timbers moaning above the clangor of the storm. What hope for man unless he had built a stout ship for his guard? And now which best expresses God—the summer or the winter sea?

The God Out There who speaks to us through the universe has a language difficult to understand, in which the word *good* to our ears merges into the word *bad*, so that he always seems to be confusing the two. To pray that he will come to you is rather uncertain business, seeing he may come in the character either of an angel or a demon. Granted you know more and more about him as your study enlarges your area of knowledge, you cannot know his character until you come to know the ultimate truth—and the ultimate truth has a way of keeping on the other side of the horizon forever.

The basic pattern in the mind of Christ, which seems to me the only one adequate to our age, is one large enough to comprehend all the true elements of the scientific picture. Take that picture to start with: Man working his way into a knowledge of the universe through the scientific method. Am I not right in thinking that the Hebrew-Early-Christian view of life saw God, not as one standing on the other side of the universe man was exploring, but as one standing behind man, as it were, directing the exploration? He was not the modern Reached-toward God: he was the Reacher. The significance of life was not man's pull toward God, but God's thrust from behind. Just behind the range of man's sight he stood—*Deus absconditus* —hidden, but felt, more deeply than feeling, a shepherd, driving before him the sheep that he loved.

All who have seen the memorial to Alice Freeman Palmer in the chapel of Wellesley College will recognize that the sculptor has here, out of his genius, brought forth a striking symbol. May it not serve as the basic mental pattern for the age just dawning? A young girl, with wistful face, lamp in hand, is setting out toward the future: a lovely representative of humanity. And like the very spirit of God: behind her, greater than she, leaning over

her in loveliness of tender hope, urging her forward, guiding her steps, stands Another. Why do we look for truth at all, in the scientific or any other way? Because there stands One just behind us, to whom belongs the world before us, who says, March on! We dare not lose him from our picture—or our lives.

Authorities Which Abide

By ALBERT W. PALMER

(*Baccalaureate Sermon, Sunday, June 7, 1931*)

WE LIVE in what seems to be an age of the breakdown of authority. It is the twilight of kings and aristocracies and even the improvised dictatorships which spring up in their place show themselves nervous and apprehensive as to their own authority. Custom and tradition are boldly challenged everywhere, and the authority of parents and teachers is lightly set aside. The dominant mood of much of modern life seems to be that of James Oppenheim's rebellious poem:

> Let nothing bind you:
> If it is Duty, away with it;
> It is is Law, disobey it;
> If it is Opinion, go against it;
> There is only one divinity, yourself;
> Only one God, You!

Now, if all the external authorities break down, if we can no longer look to king or emperor or established order, to church or pope or bishop or Bible, or even the words of Jesus, for a definite final conclusive authority, are we not in for an exciting and dangerous period in human history? If authority loses its voice and the traditional and accepted sanctions of the social and religious order become discredited, will society itself be able to survive? Are we not headed straight toward spiritual anarchy? What happens to the game when there are no accepted rules, no umpire, no referee, no authority?

The answer, of course, is that the situation is by no means so desperate. *There are authorities which remain unshaken, which are widely operative, which fit the modern temper and speak the language of our day, which are gladly accepted and entirely ample to meet our needs.* Already operative in other fields, there is no reason why they should not be equally effective in the field of religion and in the practical life of the church.

First of all, there is the kind of authority revealed by the scientific method—the authority of truth—the authority of the scientist. A few months ago, riding in a train to Springfield, Illinois, I approached in the parlor car a group of politicians listening eagerly to one of their number who proved to be expounding a most fantastic explanation of something in the Old Testament. Seeing me in the offing he stopped, and somewhat apologetically said: "I don't know whether the parson there will think this is orthodox or not!" Before I realized quite how brusque it sounded, I replied: "I'm not so much interested in whether it's orthodox as in whether it's true!" But, after all, that is the point today: not whether a thing is orthodox, but whether it's true! Truth is

the only orthodoxy by which we will consent to be governed.

But someone says: Doesn't this lead straight to subjectivism? What is truth? Will not each man define it for himself and say, "This seems truth to me," until you have mere anarchy? How authoritative is truth without some pope or synod, some book or code to define it? The reformers in the first glow of their enthusiasm thought they stood for the right of private judgment, true enough, but even Luther came to quoting Scripture as hard as anyone before he got through; and Protestantism, in self-defense, set up an infallible Bible over against an infallible pope. You can't have just truth as an authority—it must be incarnated in a creed or code.

Before we are too greatly intimidated by this objection, let us turn to the world of scientific investigation and ask what the scientific method is and how it works. How do you determine what is true in the world of science? First of all, you observe the facts and collect all the objective data possible. You do not do this at one time only, but over long periods of time. Then you compare your conclusions with the results of others and invite competent investigators to check up what you have done, repeat your experiments, and verify your findings. Then you test the results by reason and try them out in experience and accept them, finally, not as ultimate and unchangeable dogma, but as a basis from which new explorations into truth can be begun, and you stand ever ready to revise and correct them as new truth shall break upon you. This is the scientific spirit—perhaps the noblest contribution our age has to make to the sum total of human thought and achievement.

Let us make this method very clear by illustrating it: medical science, we will say, faces the problem of yellow fever. How does it proceed? Appeal to Escalapius, Aristotle, or Galen as the most ancient medical authorities? Or to the medical faculties of Vienna or Paris as distinguished authorities today? Or to Dr. Grenfell of Labrador or Dr. Albert Schweitzer of Africa as the most saintly medical men of the age—and then rest there? Not so! Medical science proceeds to investigate all the facts about yellow fever, data are collected, experiments are made, hypotheses tested, and, in the end, truth enough about yellow fever is collected to make possible the building of a Panama Canal. Does medical science, then, speak with authority about yellow fever? It does! Is it mere subjectivism? It certainly is not!

Now why not apply this same method to the problems of religion?

Take, for example, a matter very vital for us, namely, our faith in God. Why should we believe in God? No amount of appeal to external authority will convince the modern mind. It will be no use to say to our young people: You must believe in God because the church or the creeds or the pope tell you to. Any authority to move this generation must go deeper and be more real. You must appeal to the facts of the universe itself. Here is the natural world with its tremendous energies, its intricate order and organization, its emergent evolutionary processes. Here is this universe coming to flower in human personality with its marvelous self-consciousness, its sense of values, creative power, moral concern, sense of truth and beauty and love. It has its darker aspects, its wars and crimes and ugliness, but always with an inarticulate realization that they are negative, incidental rather than essential, something to be repudiated and cast out. What do you make of such a universe? Is it "a tale told by an idiot, full of sound and fury, signifying nothing," or has it a central unifying intelligence, "a principle of concretion," as Whitehead would say, at the heart of

what Wieman calls "the process of integration"? Can you make sense of the universe, then, without God? Would a subpersonal God be adequate for a universe which has blossomed forth into personality? It is this appeal to the universe itself rather than secondary things, like creeds and councils, that speaks effectively to the modern world. And then, of course, one can add as a proper part of the evidence, as a spiritual fact, the experience one has had with God—the difference God makes in our own lives. That God is a living reality, contemporaneous and inescapable, with whom we must do business, on the one hand, and that he is a mystic presence whom we must choose if we are to know him deeply, on the other hand, is a truth this age can learn from no lesser document than the facts of life and the living universe itself.

Or, take the question of prayer. Why should we pray? Because the church commands it? Modern youth discounts that as mere custom born of wishful thinking. Because Jesus prayed? The answer will be: He was the child of his generation and his habits were conditioned by infantile fixations. Why, then, should we pray? The only effective answer will face the facts of life frankly and searchingly. It will ask: What has prayer meant in different ages and cultures? What are its psychological values? What is its philosophical justification? What happens to men who give up praying? What happens to those who persist in prayer? Observe, check, verify, test out by reason and experience! Only thus can you demonstrate a law of prayer in the universe which shall have authority for modern men.

Even more immediately pressing are the ethical problems of our age—especially those of sex. No external authority is adequate to meet our contemporary ethical skepticism. But there is a potent authority in life itself. Adultery and lust and sex debauchery are wrong not because they are forbidden in the Bible. They are forbidden in the Bible and they are wrong because they are forbidden by the universe. Unchastity, promiscuity, and "free love" simply will not work, not because they are against the law of Moses, but because abundant observation, recorded, for example, by Robert Burns, who ought to know, proves concerning unchastity that

> It hardens all within,
> And petrifies the feelings.

Our ultimate authority must rest back on our ultimate faith, and that is, in the truth and moral integrity of the universe itself, that there is at the heart of things a Power not ourselves which makes for righteousness, that the operation of this moral force can be revealed and proved in life, that, as George Adam Smith once said, "We talk about breaking God's laws; we cannot break them—we can only break ourselves against them!"

Let us now turn to another field and to another illustration of effective authority in this modern world. Let us turn to the field of art: What makes a man a great authority in artistic circles—as an architect, for example? Is it because he is a successor to Christopher Wren and has a duly framed and sealed certificate to that effect hanging in his studio? Is it because he accepts the Greek or the Gothic architecture as the final and perfect expression of architectural orthodoxy? Is it because he is a duly elected member of the British or American Guild of Architects or a graduate of some great technical school? All these things are merely secondary and incidental. He becomes a great authority in the world of architecture primarily because of two things. First of all, through painstaking observation of nature, through openminded and appreciative study of all the past achievements of humanity in the field of architecture, and

through a knowledge of the psychology of esthetics, by which he has come to a just and profound apprehension of the laws of beauty and true efficiency as applied to building. And then, secondly, by applying this knowledge creatively and producing buildings which, in their beauty and their harmony with the purpose for which they were erected, appeal to the sense of beauty and admiration in all men who are qualified to judge. So, and only so, does a Christopher Wren or a Richardson or a Cram or a Goodhue become an authority in architecture.

Now why not apply this in the field of religion? Here is worship—one of our basic human needs: How shall a church become an authority in the art of worship? Will it become such because it claims to have an exclusive commission through St. Peter giving it a monopoly of conducting public services? Will it speak with authority to modern men in need of worship because it preserves some ancient liturgy—Coptic, Greek, Latin, Anglican, or Puritan, unchanged across the centuries? Or because its vestments, rubrics, or ceremonies have been authorized by bishops or councils? All this is quite remote from reality. The church that would be an authority in the art of worship must do what every great artist does: First, know the materials of worship—all the prayers and liturgies and aids to devotion that the worshiping spirit has found useful down the ages—and then, secondly, but even more important, it must know the psychology of worship—what it is that the soul seeks and needs in its out-reach toward God, what moods of repentance, confession, aspiration, praise, and communion are to be provided for. And then, the artist in worship will be free to devise forms of worship best adjusted to the needs of modern men—free to use or omit candles, chants, silence, song, procession, drama, an altar or a Communion table, a Quaker meeting house or a Gothic cathedral—anything and everything that actually ministers in sincerity, truth, and artistic harmony to the worshipful needs of men. But it will be not its antiquarian knowledge but its creative power to minister to the living world of men in their need for communion with God which will make a living church authoritative in its worship.

I have spoken of the authority of the scientist, which is truth, and of the artist, which is the power to create appropriate and beautiful forms. There is yet a third kind of sanction which has not lost its power in this modern age and that is the authority of goodness—the spiritual power of the saint! There is no question as to the authority with which the Salvation Army, Dr. Grenfell, Jane Addams, or Dr. Albert Schweitzer speak to this modern world. Gandhi's marvelous influence in India is a shining illustration of this same kind of authority. It is not primarily due to ideas. People possess it who have conflicting or even quite inadequate ideas. People who do not at all agree with Gandhi's ideas about machinery and his insistence on hand-spinning, for example, recognize him as a "mahatma" just the same.

It is worth noting that the Roman church has never relied on dogma and ritual alone. In addition to these it has always emphasized saintliness. Even in our own day we see this tendency at work, as "the Little Flower" and Joan of Arc are added to the official saints of the church. Now the essential things about the saint are goodness, kindness, humility, freedom from self-seeking, and joyous self-giving in sacrificial service. A person who has these qualities, we feel, has earned a certain authority in spiritual matters—he lives in a clearer atmosphere, he speaks with no taint of self-desire—he is, to use Walter Lippmann's word, "disinterested."

How can the living church of today lay hold of this authority of the saint, this power of goodness to command the respect and assent of men? May not one chief importance and value of the social gospel lie just here? No one individual can adequately face the dragon evils of war, race prejudice, social neglect, and economic injustice as the saints of old faced the dragons and slew them. No solitary St. George will do! But the church as a whole can be a saint! As a sort of collective saint it can champion the cause of the inarticulate, it can organize the world against armaments and war, it can insist that human values come first in industry, it can lift before the creative imagination of mankind the vision of cities clean, wholesome, child-protecting—what Walt Whitman called "the city of comrades," and what Professor Bosworth meant by "a civilization of brotherly men."

And, just in so far as the church rebels against the evils and injustices of life, raises its trumpet call against all that breaks down the morale and courage of men and their faith in the goodness and beauty of life, just so far will the church speak to the great mass of men with an authority of goodness more immediate than the authority even of truth and beauty, for the saint has ever been closer to the common people than the scientist, or even the artist.

The Inequalities of Life

By CARL S. PATTON

A theological seminary quarterly tends toward weighty moods as well as thought. To leaven this issue with humor and add to its thought the editor telegraphed to Dr. Patton, Moderator of the General Council of the Congregational and Christian churches and until latetly a member of the Seminary faculty, asking for a recent sermon. In response came this heartening message from a most apt text for these times.

TEXT: *"Yet ye say, The way of the Lord is not equal. Hear now, O House of Israel; is not my way equal? Are not your ways unequal?"*—EZEKIEL 18:25.

IT HAS occurred to all thoughtful observers that things are not very evenly divided in this world.

Here is a man who has less than one suit of clothes. And here is a woman whose annual bill for dresses runs into hundreds of thousands of dollars. One man's income is a million dollars a year—or more! Another's is nothing, or next to it. We Americans spend about fourteen billion dollars a year on automobiles. There are many parts of China or India where an automobile has never yet been seen, or at least where no ordinary man has ever had a ride in one. The state of New York, in 1928, collected forty millions in income taxes, and fifty millions in inheritance taxes. I don't know how many million people in America, but I should guess more than fifty million, received no inheritances and hadn't incomes to pay taxes on. The papers recently reported the case of a man with an income of a million dollars a month, who gave his divorced wife an alimony of a million a year. You can set that off against the case of any man who applies to you for help and

tells you he hasn't earned a dollar for the last three months. Go from Berkeley Square to Whitechapel, or from Flint Ridge to the Russian quarter in Los Angeles, or just stand on the street and watch the people go by; and you say, "If I had planned the world, I'd have things a little more evenly divided up."

So would everybody.

It is not only outward things that are unevenly divided. The brains are not distributed very well. One man acquires languages, understands mathematics, opens the secrets of nature like so many oysters, without half trying. Another man couldn't do very much if he did his best. Health and physical vigor stick to some families like dirt. Other families need the doctor most of the time, and would be represented in the hospital the year 'round if they could afford it. The joys and the sorrows were not well shuffled. Some people seem born to trouble (as Job said) and other people get through with nothing worse than the measles or the whooping-cough. Nor are the moral qualities any better dealt out. I have known men who just couldn't be spoiled: rich or poor, happy or unhappy, there was something in them that kept them always straight; but there are many men who don't seem to have been intended to behave themselves. One man has a social aptitude that amounts to genius; another can't get over the doorstep of his own soul. These inequalities are bred in our bone.

About the inequalities of outward condition, I imagine we all feel much the same. These inequalities are far greater than they ought to be. There is no sense in some people having so much more than they need, and so many others having little or nothing. I don't say merely that there is no justice in it. There is no sense in it. It doesn't serve any good human purpose. The only excuse for it is that we haven't known how to avoid it. Poverty is not a blessing, not even a blessing in disguise. There is a reasonable degree of hard-up-ness that doesn't hurt any of us—and most of us have been through it. The backbone of society is the great body of people with small possessions but good habits and worthy ambitions, who work steadily, save a little for the rainy day, get ahead a little, maintain their independence and leave their children with a better chance than they had. But real genuine, downright, honest-to-God poverty is another thing. When people push along with their heads barely above water in ordinary times, and then the job fails or sickness comes, and they can see nothing but calamity ahead; when hope dies out of them and their ambition is gone, they are no part of the backbone of society; they are only a burden that society must carry. And not merely a burden, but a danger. For this kind of poverty leads not merely to shivering and rags but to dependence, to dishonesty, to crime. Especially when a man feels that he hasn't deserved it, that he has done his best and couldn't help it, that there is something wrong with a society in which it happens, then a sense of injustice is added to his anxiety, his worry changes to bitterness, and at the bottom of his heart the kindling is all laid, and you have only to touch it off and you have revolution. So it happened once in France, and more recently in Russia. And so it can happen anywhere. If it doesn't happen, if you get the inequality evened up before it ends that way, it is still bad. Very bad. But not merely for people who suffer from it, but for everybody. What's the matter with the markets of the world right now? If the buying-power of the world were more evenly divided wouldn't everything that is for sale be snapped up quick enough? A family with an income of a million dollars can buy more expensive shoes. They can throw their old ones away and get new ones oftener. But after all

they can use only about so many shoes. The same income distributed among five hundred families would pretty nearly keep one shoe store running. So of clothes and groceries. There is enough need for all kinds of goods in China and India and Africa to keep ten times as many factories running as we now have. But folks over there have no buying-power. There is enough money in America to buy all the goods in America. People who haven't got any shoes want them much worse than those of us who have them. And they'd buy them if they had anything to buy them with. I'm not proposing that those of us who haven't any money should go and take it away from those who have. I'm only saying—and there can't be any doubt about it—that if those who have more than they need didn't have so much, and those who have nothing had something, and those who have barely enough to skim along with had a little more; if income and therefore buying ability were a little more evenly distributed, business would be good. Any scheme for getting the world back onto its feet financially, that doesn't take this fact of income and buying-power into account, is a failure from the start. The world cannot produce, not yet at least, more than it needs. But it can produce more than it can sell, because the money to buy it isn't in the hands of the folks that need it and would buy it if they could.

And that's our present situation. It isn't good for any of us, it blocks the wheels of industry and shuts the doors of factories, when some folks have too much and most folks have too little.

It is pretty nearly as bad for the people who have too much as for those who have too little. If poverty is no blessing, neither is extreme wealth. Either it leads to pride, and the people who have despise the people who haven't, and consider themselves superior to them; or it leads to luxury, pleasure-seeking, and softness. There are exceptions everywhere, on both sides. There are rich men to whom nobody begrudges their wealth, so honestly and with such benefit to society have they got it, and so wisely and generously do they use it. There are poor men out of whose poverty, as was said of Jesus, we have all become rich. "Even in a palace," as Marcus Aurelius said, "life may be well lived." Yes, and even in a hovel. No doubt of it. But it's not a good arrangement, just the same.

It is no answer to this, to say that we never can have an equal division of the world's goods. Of course we can't. But we can have a better division of them than we now have. We can't have absolute equality. But that's no reason we shouldn't have much more equality than we've got. And it's no answer, to say that people differ in their abilities; of course they do; and that, if the goods of the world were evenly divided today, some would have more and some would have less tomorrow. Of course they would. The Declaration of Independence is sometimes criticized because it says that all men are born free and equal. But the men who framed that document were not under the illusion that one man was as smart or as able as another. They only meant he had as good right as another to a fair chance. When Douglas said that Lincoln considered the colored woman as his equal, but he, Douglas, did not, Lincoln said, "In intelligence she is not my equal, in social standing she is not; but in her right to eat the bread she earns, she is my equal, or the equal of Judge Douglas, or the equal of any man who has ever lived." Exactly so. We can always have a good deal more equality than we do have. About all these inequalities in outward condition, therefore, there is only one way for a decent man to feel. The assumption that they are all right as they stand, that they are, in fact, a sort of

divine arrangement, is a reflection, not merely upon the justice, but upon the intelligence of God. If we begin to see that they are bad, he must have seen it from the beginning. The feeling that there is no real harm in them and no danger from them, that they should be perpetuated, protected, encouraged, and that any attempt to straighten them out is unnecessary, dangerous, and to be frowned upon —that entire attitude is wrong. Dead wrong. Mistaken. Dangerous. Bad in every way. In the last analysis there is only one big question, I might almost say only one real question, before the world, and that is, How can the people of the world live decently, comfortably, happily, in the world? Beside this question, all questions of philosophy or theology, or of science except where they touch this, are mere boy's play. You may say that you and I, alone and directly, can do little about it. But the least we can do is to feel right about it. We can have the right slant on it. In the long run that is a great thing. That's the beginning of anything more and better. All steps toward a better order wait till people get their eyes open to the evils of the present one. We can hope for the day when the goods of the world, and with them the independence and the security of the world, will be passed more nearly around to all the people of the world. To do less than that is to be less than human.

But how about those inequalities that cannot be helped—inequalities of ability and temperament, and so on? The eugenists suggest that some time we shall be able to help these a little, and that nobody will be born who isn't fit to live. Perhaps so. But, even so, the natural inequalities of men will remain. Nobody can abolish them, and the world would be utterly stupid and hopeless without them. They are to be accepted, just as we accept the rest of the universe. If they are in your favor, it is easy to accept them. But take care that you accept them in the right way. If you are smarter and abler than other men, that ought to beget in you the spirit of *noblesse oblige*. It is nothing for you to be proud of—you're not responsible for it. If you have any ability which other men have not, you have it, not for your own amusement or advantage, but for the good of everybody. And if the odds are not in your favor; if other folks are smarter and abler than you are, the worst thing you can do about that is to brood over it and grumble about it. That way lies bitterness, and inefficiency. Why always compare yourself with somebody who is abler than you are? If you look long enough you can surely find somebody who is duller than you are, and if you live by comparisons maybe that will comfort you. But don't live by comparisons. After all, I am somebody myself. Not so smart as this other man, for which I am sorry. Not so dull as this other man, for which I am certainly sorry for him. But I'm somebody myself. All that concerns me is, not how much better equipped is the one man, nor how much worse the other man, but what can I do with this that I have? "There are compensations," as Emerson said. And it may help you now and then to take account of them. If you are not so learned as Einstein, there will be that many fewer things that you need to worry about. If people do not invite me to their houses, I'll have that much more time to cultivate my mind. If you are not so pretty as some other folks, maybe God has given you more sense, anyhow there is that much less temptation to waste your time before the looking glass. If I am not so smart as you are, not so much is expected of me. There are compensations, even when the odds are against me. But if I can forget about the odds, and find out who and what I am and what I can do,

and then be that and do that up to my limit, I've done what I am here for.

Finally, about all the inequalities of life, outer and inner, those that can be helped and those that can't, Christianity has a perfectly clear word to say. No envy of those who have more than we have—that's the first and simplest thing. Not the easiest, always, but the most fundamental. Because envy robs the soul of its peace and its independence, eats it out, like rust on the knife-blade. No envy, no bitterness—that's the first thing. And the next is gratitude for what we have, and a wish that others might have the same or better. I remember an old fellow I ran across on the train many years ago. He had lately got religion, and when he found I had it also he seemed anxious to talk with me. He told me how sore he used to be because he didn't get ahead and some other folks did, but religion had taken this out of him. He said, "I've learned to ask the blessing at the table. 'Tain't much of a blessing, but what I say is, 'O Lord, give everybody as good as we've got.' " I call it a pretty good blessing—gratitude, and the wish to share. In the next place, Christianity teaches us—when will we ever learn it?—that we make too much of outward conditions. We are not happier because we are richer; now, that's the plain fact. We think we will be, but we are not. A man here in California who struck oil and got rich ran across an old friend he had known in the days of struggle, and said to him before they got through, "John, I was happier when I couldn't pay the grocer bill." Jesus put it in its classic form, never equaled, never outgrown, "A man's life consisteth not in the abundance of the things that he possesseth." We think it does, when we haven't the things. But when we have them, we know well enough that it does not. And even for our inner inequalities there is that teaching of Christianity—the world would be forever in its debt for that one clear conviction if it had given us nothing else—that there is something in every individual human soul, handicapped, imperfect, unable, yet something in every human soul that is infinitely precious in the sight of the great God. He puts it in his scales against the stars and the universes and the processes of the suns, and they are light compared with it. In the light of this equality of all souls in the sight of God, how miserable are all the little man-made inequalities—how absurd, how contemptible, how intolerable—and yet for us who know the great equality, how trivial and unimportant. In the accomplishment of the divine purpose, and with the help of far-sighted and humane men, many of them will disappear, and, after they are gone, this one great equality of us all, before the Maker and the Master of us all, forever remains. And isn't that enough?

Religion and Literature

By H. G. Wood

Dr. Wood, Professor of New Testament Literature and Church History in the Selly Oak Colleges, Birmingham, England, and a member of our Faculty last summer, delivered this address in Bond Chapel to the students and faculties of the Divinity School and Seminary.

I SHOULD like to consider some of the connections between religion and literature. What contribution, if any, does a literary sense make to our understanding of religion? How far is the strength of a religious faith dependent on its finding adequate or not unworthy literary expression? Is the power to inspire great works of literature and art any proof of the essential validity of a faith that shows such signs of vitality? In short, is an ugly religion necessarily false in some degree at least, and a beautiful religion at least in some measure true?

That a sound literary instinct is a real safeguard against mistakes in religious thought can hardly be doubted since Matthew Arnold wrote *Literature and Dogma*. . . . . There are famous examples of the disastrous results of defects in grammatical knowledge and literary understanding which would be recognized now by all competent judges. The doctrine of original guilt rested almost entirely on a Latin mistranslation of a phrase in Romans 5:12. The passage which we read correctly in the authorized version—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [or, inasmuch as] all have sinned"—appeared in the Latin versions "and so death passed over into all men, in whom [i.e., in Adam] all have sinned." This misunderstanding of a Greek expression enabled Latin theologians, as a recent commentator says, to use the passage "as a proof-text to show that all men, having been physically contained in Adam's loins at the moment when he sinned, are deemed by God to have sinned 'in' him, and so are, antecedently to any personal demerits of their own, born in a condition of 'guilt' and consequent liability to eternal damnation." It is illuminating to recognize that this monstrous doctrine might never have arisen if men had only possessed a truer appreciation of letters. A simpler and more entertaining example may be drawn from a source nearer home. An eccentric evangelist of my acquaintance spends no little part of his time in controversy with the Mormons. My friend is himself quite capable of misunderstanding and distorting the scriptures as literature, in order to establish his conception of the Scriptures as Holy Writ, but for once his rudimentary appreciation of the Scriptures as literature enabled him to find a very weak spot in the armor of the Latter-Day Saints. He brought a Mormon pamphlet to me one day and drew my attention to a preposterous argument from Scripture which was there adduced to support a belief in the pre-existence of human spirits. The Mormons actually appeal to the passage in Job, in which God says, "Where wast thou when I laid the foundations of the earth?" as proof that Job and presumably other human spirits must have been somewhere at the time of creation! Even a schoolboy could see that the answer expected to the question is "nowhere," and that the Mormon argument is a ludicrous travesty of the literary character of the passage. . . . .

If the power to appreciate literature renders a negative service in saving men from crass misunderstanding and futile

argument in the realm of religion, the gift or grace of literary expression will make a more positive contribution. We often speak of things being more easily "felt than telt," and we know that our more intimate and sacred experiences lie too deep for words, and yet there is a counterbalancing truth to the effect that thought is clarified and feeling purified by the attempt to put into words what surges in us. Perhaps we may say that our deeper experiences are at once refined and prolonged and rendered recoverable through finding a worthy literary expression. Thus things are more truly felt when telt, or even when we try to tell them and fail. The inarticulate suffers not only pain but loss. Alice Meynell, with her sensitive regard for words and their possibilities, was very sure of this. Her daughter records how in one essay, *Domus Angusta*, she suggests that in your time of emotion, if you have the word to name it with, you sharpen the edge of your feeling in a way unknown to those whose inexpressiveness cannot match it with its word, its description. So that our words, she would make us think, do not merely serve to express our feelings, they enhance them:

> We may, indeed, in part know the narrow house by its inarticulateness—not, certainly, its fewness of words, but its inadequacy and imprecision of speech. For, doubtless, right language enlarges the soul as no other power or influence may do. Who, for instance, but trusts more nobly for knowing the full word of his confidence? Who but loves more penetratingly for possessing the ultimate syllable of his tenderness? . . . . And I suppose that even physical pain takes on an edge when it not only enforces a pang but whispers a phrase.—ALICE MEYNELL, *A Memoir*, pp. 75, 76.

When the strength of an emotion shakes us out of our routine, compelling us to discard the conventional phrase and to seek some more exact and elevated expression, we either fall back on silence, or experience the joy of matching more fitting words to our feelings. If we can find the more adequate expression, we prolong the emotion itself and are more able to retain it in the memory. A homely instance is provided in the charming book on cricket which Mr. Neville Cardus has contributed to the "English Heritage" series. He describes a Yorkshireman's pleasure in watching Macartney bat, in order to show how cricket may stimulate the appreciation of beauty in an Englishman. It also shows how an unusual emotion prompts us to seek some unusual expression for it, and how in such discovery we both enhance the emotion and render it memorable.

> Not many years ago I observed the face of a spectator at a match between England and Australia at Leeds. Macartney played an inning on twinkling feet. The sight of the splendour of it all moved this rough Yorkshireman to aesthetic rapture. "Be-yootiful! Be-yootiful!" he cried out, time after time. Then, seeking the right words, he tried to refer his pleasure to some definite instance of beauty, felt in his own life. "Why," he exclaimed, as he watched Macartney, "he's luvly, luvly—like a—like a—oh, he's like a bloomin' canary singing in a cage." The swift grace of Macartney's cricket so moved our Yorkshireman that in order to define his delight he had to link it up with what was possibly the one concrete example known to him in all his drab life—his pretty caged song-bird!—CARDUS, *Cricket*, pp. 170–71.

Without claiming literary distinction for the expression which the honest Yorkshireman found for his emotion, one can realize the relief and satisfaction the comparison must have brought to him. One can admit also that the comparison has at least this kinship with great literature, that it helps one to enter into the speaker's emotion and to picture the great batsman whose innings so stirred his admiration.

Having strayed on to the cricket-field, I may seem guilty of an incongruity in taking a further example from the pages of the New Testament. But I may remind you of the way in which the very power of his religious experience compelled St. Paul

to enlarge his vocabulary and to coin new words. When Alice Meynell wrote, "Who, for instance, but trusts more nobly for knowing the full word of his confidence?" she may well have had St. Paul in mind, with that tremendous phrase of his own devising, "In all these things we are more than conquerors through Christ." He is not content to say "conquerors." The full word of his confidence goes beyond that, and Who will deny that the expression may have ennobled his trust? But in general we may claim at least this, that the slipshod phrase and the conventional word degrade emotion and impoverish faith, while the more precise and worthy literary expression cannot fail to enhance emotion and to enrich faith.

Is it possible to regard literary quality as a test of truth in religion? Can we argue directly, as apparently Keats was prepared to do, from the presence of beauty to the presence of truth? Here, I confess, we enter upon a difficult and perplexing inquiry in which I find my judgment falters and vacillates. The issue is raised very clearly in a passage in *The Early Life of Thomas Hardy*. Under the date Easter, 1885, there is recorded a note of the great novelist on evidences of art in Bible narratives.

They are written with a watchful attention (though disguised) as to their effect on their reader. Their so-called simplicity is, in fact, the simplicity of the highest cunning. And one is led to inquire, when even in these latter days artistic development and arrangement are the qualities least appreciated by readers, who was there likely to appreciate the art in these chronicles at that day?

Looking round on a well-selected shelf of fiction or history, how few stories of any length does one recognize as well told from beginning to end! The first half of this story, the last half of that, the middle of another. The modern art of narration is in its infancy. But in these Bible lives and adventures there is the spherical completeness of perfect art. And our first and second feeling that they must be true because they are so impressive, becomes, as a third feeling, modified to, "Are they so very true, after all? Is not the fact of their being so convincing, an argument, not for actuality, but for the actuality of a consummate artist who was no more content with what Nature offered than Sophocles and Phidias were content?"—*Early Life of Thomas Hardy*, pp. 222, 223.

Are we to trust our first and second feelings, or must we surrender to the third? It is a hard question, and the issue is not confined to the literary quality of the Bible narratives themselves. The events recorded, the persons described, the beliefs enshrined in the biblical narratives have gripped the imagination of musician, artist, and poet, and have been interpreted in works of literature and art which of themselves bid doubt be dumb. In this connection let me make a personal confession. I never read a great poem such as Alice Meynell's *Christ in the Universe* without being tempted to dismiss historical criticism as a kind of impertinence. Let me but recall one stanza from that poem:

> No planet knows that this
> Our wayside planet, carrying land and wave,
> Love and life multiplied, and pain and bliss,
> Bears, as chief treasure, one forsaken grave.

The story of the two disciples discovering the empty tomb is told in the fourth gospel with real art, and one's first and second feeling is that it must be true because it is so convincing. But when one finds the story inspiring poetry of this splendor, still less is one inclined to question the record. The truth of things, one feels, must be on the side of the poet. And yet, if we are to be honest intellectually, we shall recognize, on reflection, that the greatness of the poetry woven round the

story or the perfection of art with which the story is told do not permit us to prejudge the issue of the historian's more cautious critical inquiry.

If, however, we may not uncritically assume the truth of stories so impressive and so inspiring, we are not obliged to surrender precipitately to Thomas Hardy's third feeling, with its question, "Are they so very true, after all?" The literary qualities of the gospel-narratives may not suffice, of themselves, to guarantee the exact truth of all that is recorded, but they do raise a presumption in favor of the historicity of Jesus. . . . . Take the case of St. Paul, as T. R. Glover presents it in his book on the influence of Christ in the Ancient World. He quotes the judgment of Norden, who is our master in all that concerns Greek prose-style, and who says of St. Paul's hymns of love to God and love to men (Rom. 8:31 f. and I Cor. 13), "in these passages the diction of the Apostle rises to the height of Plato's in the *Phaedrus*." Glover adds:

> Style—Paul never thought of it: he knew enough to know that he could not vie with the pupils of the rhetoricians. . . . . He can write almost as badly as the rest of us at times, just as Wordsworth could write as poor verse as most Englishmen, but it is in the heights that men are judged, and Paul, re-born in Christ, "is certainly (as Gilbert Murray says) one of the greatest figures in Greek literature." What made him that?

Of the exact nature of the experience which gives St. Paul a place in the history of Greek prose-style we may never be sure, but it must have had some deep and gripping reality at the heart of it. It was not the outcome of some brain-sick vision of a phantom Christ. If, then, the literary power of a religion, whether seen in its original records or in works which it inspires, does not suffice of itself to determine the exact truth about its beginnings or about its final value, yet such literary power may justify us in dismissing certain explanations of origin as too mean and contemptible to deserve credence. This is, I am persuaded, the case with the attempt to explain the beginnings of Christianity in terms of a Christ-myth. There would be, in my judgment, a similar literary demurrer to a verdict of condemnation on Mahomet as simply an impostor. I understand that the hold of the Koran on the minds and hearts of the faithful is due in no small degree to the lofty character of the Arabic in which it is composed. If there is this distinctive beauty about the Arabic of the Koran, I for one would assume that there must be some prophetic inspiration behind it.

I shall venture one further observation, more perhaps by way of a personal confession of faith than as an attempt to argue a case. If an appreciation of literature can save men from mistakes in religion, if worthy literary expression commends a religious faith and raises at least a presumption in favor of its truth, then religion, in turn, makes its contribution to literature. If religion were to fade out of men's thoughts, would the life of literature remain as vigorous as ever? Will the secularism, which threatens to become our present view of life, yield as noble and satisfying fruits in the realm of literary achievement as the otherworldly faiths and transcendental philosophies which it is prepared to dismiss as idle and unpleasant dreams? I can only say, I do not expect it. There are not wanting signs in modern fiction of a diseased preoccupation with ourselves which is the sure precursor of decline in art. As one critic recently observed:

In the make-up of the average successful modern writer, the element of universality seems to have been omitted: and how crudely overemphasized in their character-drawing is that very "personal" quality in which Katherine Mansfield read destruction.

To quote Katherine Mansfield herself,

"One reason for the great poverty of Art to-day is that artists have got no religion and are, in the words of the Bible, sheep without a shepherd." Greatness and vitality in literature and art seem to me to depend on our retaining in our thoughts some sense of the eternal—some sense of the eternal, not as a Paradise whose gates are closed forever to the sons of time, but as, at long last, our true home.

A Platform for Rural Democracy

By A. E. HOLT

IT IS becoming increasingly evident that the salvation of rural America does not lie in reforming church methods. There is no citizen of the United States who is so likely to maintain a church as the farmer, if he has income enough to support one. Of course, no human being with limited means ought to be asked to support our present expensive Protestant ecclesiastical economy, but, change this system as we will, we offer little relief to a man with an income which leaves him only a few dollars to spend on cultural advancement.

The American farmer had an equal start with any other class in America in the richest agricultural valley in the world. A hundred years of unfair tariffs and currency manipulation has left him a burdened individual, vainly struggling against handicaps loaded on him by other sections of society.

The time has come when these handicaps must be seen, not as issues of politics, but as issues of social justice which must be laid upon the conscience of Christian America. It is useless to try to maintain the old moralities which emphasize the obligation to pay debts and to work hard, save and be frugal, unless we are willing to scrutinize how one part of the population gets another part into debt and to whom the rewards of labor go.

Some of the faculty and students of the Chicago Theological Seminary propose to work at the "rural problem" from this angle. They have adopted "A Platform for Rural Democracy." Its outline is presented here, with the hope that it may invite both criticism and co-operative assent.

By their noblest traditions the American people are dedicated to the pursuit of freedom. In religion and politics there has been notable achievement. In the realm of economic life their achievement lags.

Three hundred years of American history has left us with the economic resources of the country in control of a small minority. This concentration of wealth thwarts both political and religious liberty. The epoch which has passed ended with the world war. The sea-trader economy with which Protestantism had had a working alliance for three hundred years had exploited the agricultural and labor resource of the world. Bankrupt in its moral leadership it disintegrated through its own self-generated animosities; it had brought prosperity to merchant and manufacturers, but left in poverty great masses of the people.

In formulating the platform of American liberalism there is a special need that justice shall be so broadly conceived as to include the welfare of the agrarian classes. Many of the slogans which pretend to be progressive hide a subtle selfishness which, while providing higher standards for urban classes, can only be secured at the expense of the rural producer of food and raw materials for manufacture.

Capitalistic production has looked across one bargaining counter and bargained for labor; it has looked across another and bargained for raw materials from the farmer. In both cases it has so maneuvered government policies with regard to customs, tariffs, and currency rates as to help itself and to put at a disadvantage both labor and the farmer with whom it bargained.

Cities have wanted cheap and pure food, and they have often secured this food by policies which threw the burden on the farmer rather than upon forces inside the city which have been more responsible for the high cost of living than the farmer.

Urban money lenders have loaned money to rural borrowers and have so manipulated currency rates as to put the borrower at a great disadvantage. The lenders of money have emphasized the duty of debt-paying, but have not been conscientious about the way rural people are gotten into debt.

Our American land policy, coming down from homesteading days, has been individualistic and without relationship to the needs of a national economy. It has, however, this merit, that it was a gigantic experiment in the democratic ownership of land. Collective activity among American farmers must start from the standpoint of the democratically owned farm. Other nations may force their farmers into collective organization. America must work through voluntary organization to some kind of collective strength.

The Communist group now bidding for leadership in world economic life professes friendliness to the peasant, but it becomes increasingly clear that its policy thus far has succumbed to an urban proletariat's desire for cheap food and raw materials. It takes away from the farmer his hold upon his land and offers him membership in a collective whose products are disposed of at a price set by an urban proletariat.

We hold that considerations of Christian justice demand:

a) That the land policy of the United States shall be such as will insure to the farmer personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

b) That the farmer's right to market his goods shall parallel the laborer's right to dispose of labor, a true self-determination being accorded to both. The right to orderly market surplus labor and surplus farm products shall be conceded to laborer and farmer.

c) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

d) That there shall be every encouragement to the organization of farmers for economic ends, particularly for co-operative sales and purchases.

e) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.

f) That special efforts shall be made to insure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

g) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely co-operative, and possessed with the spirit of the common welfare.

h) That no attempt at industrialized farming is to be looked upon with favor which does not conserve all the human value of present agriculture along with the more efficient production of crops.

i) That every encouragement be given the farmer to rid himself from the following historic discriminations: (1) the handicap of an original serfdom, (2) unusual subjection to the hazards of nature, (3) unfairness in the national system of taxation, and the national business economy, and (4) the disadvantage which those on the circumference of society have at the hands of those at the center.

The Minister as a Prophet

By EDWARD A. STEINER

An address to the candidates for the ministry gathered in the conference of the Interseminary Student Union on Lincoln's birthday.

CHRISTIANITY in one of its most important aspects is prophecy—the effort to realize in man and in society that which they are not yet—sons of God and the Kingdom of God. The prophet is the awakener, the re-stimulator of man's effort to rise from brute to God, from enemy to good neighbor, from tribal patriot to the man with the international mind and the interracial heart. Without the prophet's voice, religion sinks again and again into

superstition, its tonic quality becomes a sedative, and its struggle upward an esculator to the celestial bargain counter in the life beyond.

In the cultural structure erected by man, which reaches from the dust to the stars, the prophet is nearest to the creative source. He hears the voice of God, and utters it, not only as a revealer of his justice and love, but as a re-creator of the divine purposes in man and through man.

The rôle of the prophet is not one that may be assumed. A seminary diploma, an ordination service, or a railway fare certificate may make a cleric out of a layman, but the prophet is not commissioned, panoplied, and helmeted by a church council. He hears the imperative "Go! Speak!" It comes to him from depths of human despair, from the heights of divine compassion. Prophesying is not a profession but a calling, it is not a career from the deaconate to a bishopric or from a small church to a big one; it may be a climb to Golgotha. Prophesying was never easy nor pleasant. There is, it is true, the thrill and the tumult of an irresistible passion, when the prophet meets the truth with which he identifies himself, but there are birth pangs and afterpains, and the children begotten out of this struggle may turn against him and crucify their sire.

The prophet is a creative personality, the whole of his being active toward God. He is more than a mere trumpeter who sounds the alarm, certainly more than a sermonizer; he is the voice of God become vocal before the people.

The obstacles met by the minister who hears the call to prophesy are, of course, numerous, and chief of these is money, which our acquisitive society calls the root of all good. I am not thinking of it in its brutal attack, when it strikes the prophet on the stomach line by way of the collection basket or the subscription list. The courageous soul can meet that. I am thinking of its insidious power to undermine moral courage, dim spiritual vision, take the astringent out of his message, fill it with honey, and taking the dynamite out of his charge leave only sufficient powder for a firecracker.

The very presence of rich men in the congregation acts as a silencer, for they are apt to bestow upon the minister the inferiority complex, be they ever so unassertive. "Money talks," though the men who have it are silent, as they often are. Money makes a halo around rich men's heads, be the heads ever so empty or the hearts hard and profane.

A large salary is a large handicap. It moves or is apt to move the minister, and his family, into a scale of living which ties his hands with elastic cords so that he thinks he is free; and it puts an ingenious gag into his mouth which still permits him to preach sermons but not to prophesy. On the whole, whether the salary is small or large it is a handicap, and the minister must train himself to heroic living, "to the carpenter's scale of living," not, however, the contractor's.

A celibate clergy would be ideal, for the man, though he is courageous enough to sacrifice himself, hesitates when it involves his family; and the modern family can be very demanding and the modern father very indulgent. A wife wants to mother her darling prophet and she often smothers the prophetic energy, sometimes selfishly; for is he not hers? She acts protectively; and manages to slip a silken B.V.D. under the hair shirt he tries to wear, and a velvet cushion under the thorn crown.

The minister, if he must marry (and he most often does), ought to manage to fall in love with a woman made from the stuff of which saints or martyrs are made; for the prophet's wife suffers double pain: his and her own. In heaven she ought to

have, and perchance will have, the brighter halo.

For some reason the prophetic mood does not survive prosperity; but it grows and becomes compelling under voluntary renunciation. The minister who does not lose prophetic power by way of a big salary is exposed to the subtle soporific of gratuities, and some of the most vital, wide-awake, prophetic souls have gone to sleep in overstuffed chairs of an exclusive club into which they had complimentary membership. The minister who is naturally refined, the so-called social type, is in danger of being emasculated by the friendship of rich women who make a pet of him and turn whatever bark he has into the whine of a Pekinese.

There are other perils: the multitudinous details of parish work, and still more the insistent demand to produce sermons, which too frequently become surface reflections of the last book he has read. The homiletic habit fostered in the seminary, which turns every experience not into spiritual growth, but into material for sermons, is one of the most subtle dangers the prophet minister has to meet. It has made ministers homiletically fat but spiritually lean.

A grave danger to the prophetic spirit comes from the pleasure the preacher may find in hearing himself being smart. Many a brilliant man has enjoyed seeing the sparks fly, though they ignited nothing except his own vanity. The man who thus indulges his superiority complex invariably becomes a conceited ass, and only once in history did such an animal prophesy, and the age of miracles seems to have passed. The list of dangers which confront the prophet is not complete, but he may avoid all of them by a rigorous self-discipline necessary for the growth of a spiritually creative personality.

The minister who desires to be ready for the prophetic call must, first of all, fuse. There must be consciousness of the inrush of power, and it must completely fill him; for diffusion is as fatal to clear reception as interference is to the radio. This consciousness must not degenerate into self-consciousness, but, on the contrary, must grow into a complete selflessness. In the depths of his being he must discover the roots of other selves and through them he will feel the great current of life reaching up for the word to be spoken. The *I* must break down the wall which separates it from the *You*, and become *We*. He cannot voice the word of the Eternal if he is self-centered, much less if he is selfish.

This sort of a fused and centered personality is unconfused by the shifting of the scientific pole. He knows the truth which needs to be uttered, or rather, he has understanding, which is knowledge plus insight. The truth is in him; therefore, the lie cannot enter. He needs the capacity to project himself into the dimly known, by that illuminating quality which we call faith. He himself as a creative personality must be integer, whole, holy, able to resist the devil, the father of all lies.

Besides this awareness of power coupled with selflessness, and this essential truth-loving quality, the prophet may well try to cultivate what many prophets have lacked, the sense of humor, which is not to be compared with anecdotisis, which is a disease; nor is it wit, which often is a useful weapon but usually a destructive one. The sense of humor is the ability to project a missile which unerringly goes to the heart, but will be received with a smile, though it hurts. It is the ability to attack with force but without virulence. It also often enables the prophet to see himself a pathetically foolish figure, which has slipped on a banana peel. The test of his sense of humor lies in his ability to pick himself up with a grin without feeling that his dignity has been lowered.

More essential still to the prophet is the power to withdraw to the inner sources of strength even in the midst of a crowd. The prophet may be a good brother without being a good mixer. The good mixer is often the man without an inner sanctuary whose weakness draws him to the crowd for strength and it drains him of the little power he has. The prophet is lonely; he is in the crowd, not of it; he knows how fickle it is, how the "Hosanna!" today may be turned into the "Crucify him!" tomorrow.

The call for prophesying has never been so clear and so insistent as it is today. Great defeats are impending, great tragedies are moving toward nemesis. There are conflicts between nations, a great war is brewing, greater than the last, with more dire consequences—consequences with the air of finality upon them. That war if it comes will involve all the leading nations of the world, and possibly end them. The economic conflict looms large —the emergence of the masses against their masters; workers and peasants are uniting to break their chains and break down the altars of all the Gods.

The racial conflict faces us, the rising wrath of the men of color against their white detractors. What love there was for us has turned into hate, their confidence (they once had confidence) into syspicion, well grounded. If now you young ministers do not lift your prophetic voices and call men to repentance, to conversion, to the reconstruction of their lives, then you will remain forever cheap clerics in spite of your seminary diplomas, your ordination into the Christian ministry, and your pockets or barrels full of homiletical tricks.

There is still a chance to fulfil prophecy, to help men and society to become what they are not yet—sons of God and the Kingdom of God; but never through you as clerics, and only through you as prophets.

For Distinguished Service

UPON recommendation by the Faculty, the Board of Directors of the Seminary voted last Spring to establish a group to be known as "Honorary Fellows" in recognition of distinguished service. This group is to be constituted primarily from among the alumni of the seminary. One person will be selected for it each year, the selection to carry with it a week's residence as guest of the Seminary during which the Honorary Fellow will act as consultant and adviser of students.

The first selection of the Faculty and the Board of Directors as Honorary Fellow is the Reverend Paul Haskell Clark, of the class of 1925, for the year 1931–32. Mr. Clark has done distinguished work in a rural pastorate at Elburn, Illinois. His parish, carefully mapped and thoroughly cultivated, has been one of those places which has had great educational value for various field study groups. His recent removal to a church at Ludington, Michigan, still leaves him available for conference with Seminary students.

The Idea of Revelation

By Wilhelm Pauck

The following article is extracted from the second chapter of Professor Pauck's new book, entitled "Karl Barth: Prophet of a New Christianity?" published this month by Harpers.

THE first important characteristic of Barthianism that must be stressed is that Barth and his followers claim to stand outside of orthodoxy and fundamentalism as well as beyond modernism. Such an attitude deserves our full attention. Everyone who has made the problems of the church his own feels that the discussion about the place of liberalism in modern Christianity belongs to yesterday. No intelligent person will deny the validity of the demand that the church recognize the modern world-view as it has been shaped by the results of scientific research. A defense of the story of the creation as it is told in the first chapters of the Bible against the theory of evolution is an act of blind stubbornness. A denial of the human origin of the Bible and a refusal to investigate the history of the church according to the best scholarly methods is dishonest. To retain a theology of yesterday, which does not do justice to modern astronomy, geology, biology, and psychology, is impossible. But there can be no doubt about the fact that some of the critics of the church have allowed the modern world to crowd out not only antiquated theological and ecclesiastical customs and views but the essence of Christianity itself. Whenever the movement of modernism assumes such radical proportions, the church, in so far as it is made up of people who sincerely cling to its faith, must rise against it and shake it off. For such a proceeding it can find many an example in its past.

Because some of the critics of the church have gone out of bounds, fundamentalism and orthodoxy feel newly justified. They can at least claim to have kept the faith and to have been loyal to the religious content of the Christian gospel. It is for this reason that hosts of people and particularly a growing number of younger men and women are attracted to it. For they feel that it is after all better to have a vital faith in outworn clothing and make-up than to be dressed in the most recent apparel, accredited by fashion, but have hardly any faith left. The slogan of the liberals that a Christian ought not refuse to be intelligent has had its good effect, but it really does not refer to the essential need. For do not most of us depend more upon the cry of the heart than upon the reasoning of the brain? While it is true that, in our desire to live unified lives, we are inclined not to hold to forms of a religious faith which are in clear contrast to what our minds know, it is also a fact that there are only a few who really attain that complete harmony. Most human beings have more than one soul.

This explains why perfectly intelligent men will believe in the literal inspiration of the Bible, in the resurrection of Lazarus, and even in the creation of the world as recorded in Genesis 1, and in the fall of Adam and Eve, as if all these things were unshakable facts. If the modern church wants to be sincere, however, must it not discard these and similar convictions and hold to its faith in the revelation of God in Jesus Christ, which orthodox Christians so bravely and enthusiastically profess and for which many a person among them brings the *sacrificium intellectus?*

Obviously, therefore, many men today sympathize with both camps of modern

theology which until recently were hostile. These men will notice with great interest that Barthianism fights against two fronts, against liberalism and against orthodoxy, that it agrees with the most radical schools of Biblical criticism, while it professes to be attracted by the dogma of the inspired Bible.

The question how such an attitude can be taken leads us to the second significant characteristic of the theology of Barth. He opposes both modernism and fundamentalism while recognizing elements of worth in them both, on the basis of the teaching that God has revealed himself in the word, and that this teaching with all its implications constitutes the true Christian faith. In other words: Barth presents certain doctrines of God, the word, and the revelation which he declares must be accepted or at least developed if modern Christianity is to extricate itself from the dilemma into which it is placed by the struggle between tradition and the demands of the modern era.

The most important of the doctrines just mentioned is that of revelation. It presents the central problem in the religious thought of our day. If it could be shown that such a doctrine must still be held and how it could be accepted, the Christian church would be filled with new life. Modern discussion on the truth of Christianity hinges, namely, on the claim that the true knowledge of God which is identical with the revelation of him is obtainable in Jesus Christ. The modernists have destroyed this belief by depriving it of its absoluteness; orthodox Christians still hold on to it with the help of an inadequate philosophy.

By calling attention to the doctrine of revelation, we have pointed to the most vital concern of Barth. Only those who put the emphasis upon this aspect of his theology truly understand him and the extraordinary place which has been allotted to him in the theological world.

It will, therefore, be of value briefly to review the present state of the discussion of the problem of revelation and its historical background. We shall then be prepared to analyze Barth's teachings in detail.

Revelation as an *idea* is as old as religion, as old as men's reverent attention to something in life which does not seem to originate from facts or inherently belong to them as their own product. Rather, revelation seems to transcend facts and descend upon them from a "Yonder."

Revelation as a religious-philosophical *concept*, and thus used in Christian theology, is the product of oriental-semitic apocalypticism and of hellenistic philosophy. In its first aspect, it is the revelation (the disclosure) of a divine plan for the world. The bearer of the revelation is the seer who has been privileged to behold transcendent mysteries. In its second aspect, it is the result of a need of later Greek philosophy, a need for a faith which should be exempt from the uncertainties of philosophical discussions. Greek philosophy, in its attempt to understand and form life on the basis of theoretical reason, ended in scepticism. Instead of finding a meaning of life, it had to admit the inability of human reason to control life's content. In such a crisis there was introduced the concept of revelation, as it was contained in the religious traditions of the East. Two elements, then, constitute the concept of revelation: the unveiling of a hidden, as yet unknown (coming) event and the disclosing of a hidden faith (which reason is unable to develop from itself). These two elements were united on Christian soil by the Apologists, the Christian writers of the second century: the revelation has taken place in Jesus Christ; in him the divine world-plan is fulfilled, and in him the truth has appeared for which the Greeks searched in vain.

As long as a supernaturalistic world-view remained in force, this concept of revelation was the basis of all Christian claims of possessing the divine truth. As such it is still retained by Catholicism and by certain orthodox Protestant groups. At the Renaissance, however, reason began again to be become autonomous. The work of the Greeks was renewed. The ecclesiastical tradition, particularly in Protestantism, had to yield to this development, and gradually surrendered its supernatural system of faith to the admission that there can be no other approach to the understanding of life and its facts but that of reason or such experiences which are controllable or explicable by reason. Thus Rationalism dissolved the orthodox concept of revelation.

The objections against the belief in a revelation are chiefly three: the first objection is that all that is stands in correlation. The total reality must be comprehended as the total correlation of all single things or beings. There are no isolated facts or events which cannot be related to this total reality. The historian, of course, will claim that with every human individuality something new appears in the total content of things, but each individuality is a relation and never an absolute fact. The Christian idea of a revelation of God in Christ cannot therefore be defended.

The second is that it is intolerable to modern thinking that one single historical phenomenon should contain the absolute truth. The world is infinite in its physical and spiritual character; it cannot have a center. The revelation of God in Jesus Christ seems to be the absolutization of a historical fact which is significant only to the Western world in its history of the last nineteen hundred years.

And the third is that the modern world-view is characterized by its belief in the powers of reason. Reason is the measure and norm of all knowledge. Revelation as something that is not knowable by reason, either in the past or in the future, would be contrary to the claim that reason in its investigation of the facts and their content constitutes knowledge of truth.

It is seldom realized that these three elements upon which the modern world-view is founded, namely, the belief in the relativity of all things; the belief, which follows from this, that one single or singularized fact cannot contain all or absolute truth; and the belief in the adequacy of reason for the establishment of truth destroys religion as a faith in a God who is supernatural. That is, if these elements of the modern world-view are adequate for the discovery of the meaning of life, all supernatural revelation of the divine truth must be given up. Quite apart from all the problems which must be raised in regard to the person of Jesus Christ, the problem of the existence of God and the kind of existence in particular which he enjoys would be insoluble.

But, as a matter of fact, the rationalistic modern world-view is firmly entrenched only against supernaturalism, not against religion or belief in God as such. The religious experience of the presence of God who reveals himself in and to his believers is something that is exempt from the criticism of reason. It cannot be touched by it. Only if such a belief is coordinated with a supernaturalistic philosophy, when the being of God is identified with supernature, is its criticism valid.

The task of the modern Christian is, therefore, as of old to reconcile revelation and reason. Only if he should be able to develop an ontology which would allow him to speak of the existence, of the actuality of God, in terms that are not offensive to and not out of agreement with the irrefutable principles of the modern scientific world-view could he maintain a justifiable idea of revelation. In these dis-

cussions it should be remembered that religion is not identical with supernaturalism, which is a metaphysical theory, but that such a philosophy was introduced into the Christian thought when it began to become philosophical-theological. For centuries, the theory of supernaturalism proved sufficient for all purposes of philosophical justification of the religious belief in God. It explained how God could be.

It would be a wrong conclusion to say that with the breakdown of the supernaturalistic theory the belief in the reality of God also has to fall. The tragedy of such a conclusion, to be sure, has often occurred. But that it is unnecessary and avoidable is clearly evinced by the fact that people will not cease to be religious—i.e., to believe in a God even if they have no philosophical argument for such a conviction. To dismiss the validity of this observation by saying that people are then stupidly loyal to a tradition, or that they are superstitious, shows a lack in the understanding of the nature of religion. For it must simply be admitted—and it can be proved by an analysis of the history and the psychology of religion—that religion is identical with having a God and that having a God is a human necessity, the "why" and "how" of which can be explained only inadequately. The very fact that the ages of so-called intellectual and religious skepticism happen to be the ages of most lively religious vitality and even fertility should give pause to those who think they possess reasons or grounds which would explain religion or even explain it away. History teaches that men will not stop believing in God when philosophies and theologies, yes, even religious institutions and churches—fail. The prophets who have foreseen the death of God seem to have been "misinformed." Those of their kind whom we now have among us, prophesying a future so glorious that it will not need God, have driven many of their pupils and followers into the dark and lowly halls where philosophically and otherwise disillusioned men are gathered in search of a revelation. The cults of Occultism, Mysticism, Spiritualism, Theosophy, Anthroposophy, which spread in the cities of the Western world as formerly they did in the Roman Empire, disclose the pathetic fact that even religious skeptics will look and wait for a revelation of the divine. No man can live without a God. And the divine is never found by reasoning. It is just here. It reveals itself.

Revelation outlasts any theory devised to explain or justify it, but man will not rest until he has replaced a bankrupt philosophy or theory by a new one.

When it became evident that supernaturalism could not withstand the growing power of Rationalism and that it would be superseded by new systems of thought, the theologians adjusted themselves to the new conditions. They let the metaphysics of supernaturalism go, hoping to retain the fact in which they believed and for the sake of which they philosophized, namely, revelation.

So You Are Going to Constantinople!

By MATTHEW SPINKA

IF CLARA LAUGHLIN ever wrote a book with such a title, I give my solemn word that I know nothing about it. As a matter of fact it is only a tolerably good title for my purpose, because I intend to speak about my visit to Constantinople and not yours.

To you, Constantinople might possibly mean the glamor and the fascinating color of oriental life with its constant and vociferous bargaining, its ceaseless noise, its malodorous atmosphere, its luxury and squalor, its strange sights, and its fearfully marvelous cooking of awe-inspiring and action-producing food usually fried in the tail-fat of the Turkish sheep. But to me it meant predominantly the glory that was the Byzantine Empire—now, alas, utterly departed—and the strange mixture of the heroic and the sordid which makes up the history of the Constantinopolitan patriarchates.

Although I do not wish to infringe upon Clara Laughlin's prerogatives, yet it seems desirable, before speaking of my primary interests, to give a brief account of my impression of Istanbul in general. Even a total stranger to the city quickly senses its prevailingly Turkish character. The signs and all public notices are generally in Turkish, written in the new alphabet based on the Latin. To a foreigner, this is an undisguised blessing, for he does not feel quite as lost in the city as he must have felt prior to the change. It is true that as yet the Turks do not know how to spell their own language; but then the same could be said of Americans. I found three different spellings of the name of the city—Istanbul, Istambul, and Stamboul—four variations of such a familiar place-name as Eyub, and if I knew Turkish I have no doubt I could give hundreds of other examples. Besides, the Turks may be said to be phonetically spellbound: their heroic adherence to phonetic spelling produced such unsightly monsters as *Doyçe* for *Deutsche*, *Çikago* for *Chicago*, etc.

As the second general characteristic of Istanbul I should choose noise. If ancient Constantinople was comparable to the modern city in this particular, I can readily understand why it was that the order of the Sleepless Monks flourished so mightily there. Informally and against our will we joined the order, too, although we cannot claim to have spent our nights in prayer. The din, the cries of the street-peddlers who have voices like fog-horns, and the animated political discussions of coffee-house loungers who do not conduct their proceedings according to Hoyle, literally keep up all night. Probably that is why Constantinople possesses no public library; when could people find sufficient quiet to read?

There are certain American products which greet the eye of the American traveler and make his heart glad: the most prominent are the Standard Oil Company cans, the Singer sewing machines, and the Flit—these three, and the greatest of these is the Flit!

So much for the general characteristics. For a Byzantinist, Constantinople is simply a paradise—of course, the paradise three hundred years after Adam and Eve had taken an apartment elsewhere! One's heart aches to see the priceless memorials of the Byzantine Empire grossly neglected. What a contrast with New England, where every foot of land which by any chance might have been trod by the Pilgrims is sacred, and every peg upon which Washington is said to have in-

tended to hang his hat is forthwith a historical curiosity! In Constantinople, we saw boys climbing up the Column of Marcian, a monument of the fifth century, which stands at a street-crossing absolutely unprotected. The twelfth-century Byzantine church of St. Savior Pantocrator, converted into a mosque by the Turks, is in a pitiable state of disrepair; the porch is used as a dwelling. The famous monastery of St. John Studion, whose hegumenos, Theodore, had the courage to defy the emperor during the iconoclastic controversy, is in ruins. The proud imperial palaces, both the Maritime and those of the Blachernae, formerly the pride of the Byzantine Empire, are so utterly ruined that their identification is a matter of conjecture. One wanders disconsolately over mounds of ancient brick, feeling that one is treading upon ground once occupied by marvelous palaces and associated with the greatest names in the Byzantine history. To be sure, Turks seem to be impartial in this matter of neglect: some of the post-conquest Turkish mosques are in the same state of disrepair and decay. We were told that the present Turkish régime deliberately plans a comparative eclipse of Istanbul in order to raise the importance of the new capital of the republic, Ankara.

But in spite of the centuries-old neglect, many of the priceless monuments of antiquity have survived. The chief among these, of course, is St. Sophia, peerless in its day, majestic even today in spite of the shapeless supporting buttresses which disfigure the façade. The interior still inspires the visitor with awesome reverence. It is not as beautiful as the nearby Mosque of Ahmed, the interior of which is covered with magnificent Turkish tiles of exquisite design in blue. But it must be remembered that the glorious mosaics of Saint Sophia are hid under the bare plaster of the present mosque, and the exquisite medallions are covered by the hideously tasteless disks bearing inscriptions from the Koran. The few features which escaped the whitewash of the Mohammedan puritan—such as the capitals of the pillars with their infinitely delicate tracery—give one an idea of the surpassing beauty of the original interior.

The splendor of the Byzantine mosaics may be studied to advantage in the little known and, I fear, seldom visited basilica of St. Savior in the Chora, now known as the Karieh Djami. This church, originally built in the fourth century, was restored in its present form in the fourteenth century. For some unknown reason, the mosaics in the narthex and even partly in the nave were left undisturbed. Even these badly damaged samples of mosaics and frescoes give one a splendid idea of the richness and beauty of the decoration of Byzantine churches. Another example, in this case of the eleventh-century mosaics and frescoes, may be obtained from the church of the monastery of Daphne, near Athens in Greece.

To a person interested in the condition of Christianity in Turkey, the situation is saddening. The only area where organized Greek Christianity has survived is in and about Constantinople; everywhere else it exists no longer. By the terms of the Treaty of Lausanne, an exchange of population between Greece and Turkey was agreed upon. This entailed transfer of a million and a half Anatolian Greeks into Greece and many thousands of Armenians into various neighboring countries. With the wholesale exodus of the Greek population from Asia Minor, the Christian churches, some of which go back to apostolic times and others of which are famous in the history of the church, ceased to exist. The once proud patriarchate of Constantinople, which rivaled and at times exceeded in splendor and power the Roman patriarchate, was deprived of its political functions and reduced to ecclesi-

astical jurisdiction over some three hundred thousand Greeks in and about Constantinople, and even this number is probably too high. I was told by a reliable authority that the number of Constantinopolitan Greeks at present does not exceed one hundred thousand. To be sure, the ecumenical patriarch exercises jurisdiction over Greeks beyond the confines of Turkey—in the United States, for instance—but nevertheless the situation in Turkey moves one to exclaim: How are the mighty fallen!

His All-holiness, Patriarch Photius II, very graciously granted me an audience in the patriarchal palace of the Phanar. This is a somewhat unpretentious three-story building located in the Greek section of the city and well up the Golden Horn. It does not compare in magnificence with the palace of the Bulgarian Holy Synod, where I was received by the Metropolitan of Sophia, Stephan. Near the entrance is a closed gate, draped in black. On it hangs the portrait of Patriarch Gregory who was hanged there by the Turks during the Greek uprising of 1821. Expelled from St. Sophia immediately upon the conquest of the city, the ecumenical patriarchate occupied successively several churches, until finally the present site of the church of St. George was chosen. The church is a very modest building, the interior of which suffers from over-ornamentation.

The present patriarch is a man of affable and courteous mien, of a pronouncedly Greek type of countenance. He wore no sign of his office on his black silk monastic gown, not even the usual panagia which is generally suspended on the breast. Soon after the interview began, and after the Metropolitan of Chalcedon joined the group consisting of the patriarch, Dr. Charles Riggs of the A.B.C.F.M. office in Constantinople, who was kind enough to serve as interpreter, and myself, we were served some honey mixed with strawberry preserves, which delicacy was washed down by a drink of water. A little later, for some reason which I did not understand, I alone was given a cup of Turkish coffee. The conversation lasted well over an hour. His All-holiness expressed a lively interest in my work of teaching the history of eastern Christianity, and was profuse in offering bibliographical suggestions. He presented me with a set of the periodical Ορθοδοξία, and a two-volume set of sources bearing on the history of the patriarchate. Our conversation dealt with the present state of the patriarchate, with the forthcoming Ecumenical Council, which according to him is to be held in Constantinople in 1934, with the mooted questions of the Bulgarian and Russian churches and their attendance at the Council, and other matters pertaining to the present conditions of Orthodox churches. Terminating the interview, the patriarch expressed his gratitude to the United States for the freedom the Orthodox enjoy here, and requested me to convey his greetings to this country. He kindly presented to me his autographed photograph.

From the Phanar Dr. Riggs and I drove to the Armenian patriarchate, which is located near the shores of the Sea of Marmara. We were received very graciously by Patriarch Mesrob, who looks very much like a shrewd Armenian trader. Our conversation dealt entirely with the present condition of the various Armenian patriarchates. I was rather surprised to learn that his church had no difficulty with the Turkish government, and that the stories of the persecution of the Armenian church in Soviet Russia were grossly exaggerated. Upon departure he gave me his signed photograph.

An American visiting the Balkan states has every reason to feel proud of the influence which such institutions as Robert

College and the American Girls' College exert throughout the peninsula, notwithstanding some other American influences, like the movies, of which there is no occasion to feel proud. The American College of Sophia, Bulgaria, and the American College at Athens, Greece, deserve to be mentioned alongside the better-known schools in Turkey, for their beneficent influence is being increasingly felt in their respective countries. All four of these schools have beautiful locations, and with the exception of Robert College, their buildings were recently constructed. The two schools in Turkey occupy magnificent sites: perched upon the European bank of the Bosphorus, they overlook the beautiful blue waters of these incomparable straits and have the view of the Asiatic shore. But a school is judged by its products, not by its buildings or location. Judged by that standard, Robert College and the American Girls' School have no fear of invidious comparisons. One meets their graduates everywhere, and in the majority of cases it is a person reflecting honor upon his or her Alma Mater.

Although the missionary work is rigorously restricted, yet it cannot be said that the type of work permitted by law is not vital and important. Direct evangelistic work in the sense of an appeal to non-Christians to accept Christianity is not permitted. But no obstacle is put in the way of an adult Moslem who of his own accord wishes to attend Christian religious services or to unite himself with the church.

This anti-religious animus of the present rulers of the Turkish republic is not directed merely against the Christian work. Mohammedanism suffers similar disabilities. The state closed all religious training schools for the education of the mullahs; hence, the next generation of the leaders of the Islamic communities will consist of untrained men. A sad prospect for Islam! At present, the mullahs are supported by the income from religious foundations; but, how long will it be before the government finds a more urgent need for this income?

We attended a Mohammedan religious service at St. Sophia one Friday noon. At twelve o'clock, there were some fifty worshipers. Later, probably another fifty straggled in, but even then one did not get an impression of lively interest in religion on the part of the Moslem population of Istanbul.

Summing up one's impressions, I cannot avoid drawing the conclusion that religion does not play a vital part in the affairs of the new Republic of Turkey.

Changes Needed in Indian Missions

By CLIFFORD MANSHARDT

Dr. Manshardt, C.T.S. '22, is director of the Nagpada Neighborhood House of Byculla, Bombay. He will be on furlough in this country during the coming year and will give a course in "Trends in Modern Missions" at the Seminary during the Winter Quarter.

THE editor has requested me to attack, defend, or supplement Richard Keithahn's article of the above title, which appeared in the March issue of the REGISTER. On the major points at issue I agree with Keithahn, though I am not inclined to be as pessimistic as he. It is true that many thoughtful missionaries feel themselves to be caught up in a system which is not to their liking, and hence a certain number have resigned their posts. But I, for one, believe that the situation can be changed and that the reborn missionary enterprise will both attract and hold as capable a group of missionaries as are now or have been in missionary service. It depends much on the individual missionary. A high quality of courage is needed in present-day India.

Keithahn has done well to point out the evils of the missions-government connection. Apart from the difficulties arising out of the present political movement, the connection is a deadly one, tending to subordinate individual initiative and creativity to the stereotyped demands of the system. Mission schools today must be different schools and better schools, else they have no reason for existence. An hour of daily Bible study does not compensate for the quenching of the human spirit. But neither Keithahn nor myself are voices crying in the wilderness. All over India, missionaries are alert to the problem, and a healthy experimentation is in process.

I thoroughly agree with Keithahn that Indian missions are overinstitutionalized. Our present organization is far too costly to be taken over and operated by our Indian associates. There must be a general move in the direction of simplicity and any experiments in this direction should be welcomed. At the same time, simplicity is no substitute for hard thinking. The missionary who takes off his trousers in order to become truly Indian may or may not be a better servant of India than his more conventional brother. There is a tendency in many circles to confuse externality with reality.

The present political situation is of absorbing interest, but missions in other lands have made their adjustments to national movements, and missions in India will do the same. The amount of actual freedom allowed Indian missionaries varies with the section of the country and with the missionary himself. Had Keithahn been resident in the Bombay Presidency it is quite likely that he could have taken a more active part in politics than he actually did, without governmental interference. Certainly the action of a panicky official in Madura cannot be regarded as typical of India as a whole. Neither is the quiet acquiescence of the Madura Mission typical of Indian missions as a whole.

The supreme change needed in Indian missions goes considerably beyond the changes enumerated in Keithahn's article. *It is a change in our fundamental conception of the missionary enterprise.* The purpose of missions has been stated in many ways, but to the rank and file of Christian missionaries it is the making of Christian converts. The underlying assumption is

that Christianity is something unique among the religions of the world. This uniqueness comes from the Christian conception of God as revealed in Christ Jesus. An elaborate theology has been built up and Christianity is interpreted as something to be believed. Instead of the question, "What do ye?" "What do ye more than others?" the test of the Christian seems to be, "What believe ye?" "What believe ye more than others?" Days, months, and years are spent in inculcating Christian knowledge. Religion is individual, scholastic, and removed from life.

Now if Christianity were the one and final revelation of God this procedure might be justified. If religion is static there is some justification for placing supreme emphasis upon its fundamental doctrines. But if religion is growing, it is a tremendous waste of missionary time to continue propagating outworn dogmas. Furthermore, on the converts' side, it is a tremendous waste of potential Christian energy.

Sooner or later, missions will have to recognize that Christianity is one of the world-religions. They will have to recognize that men of every faith are engaged in the quest of the good life. They will have to look upon religion as a natural outgrowth of social living. And when this realization comes, it will mean a real advance for missions.

The missionary activity of the future will not be an attempt to supplant one religion by another: it will be more in the direction of an interpenetration of ideals. The basis of missions will be a frank basis of sharing. The Christian missionary will share his best with the Hindu and Muslim and will seek to learn of them. Instead of the more violent attempt to conquer other religions, there will be the more subtle purification by contact.

As the Christian missionary seeks to reinterpret his task he will have to ask the question, "What can Christianity contribute?" The given problem is the enrichment of life and the elimination of those elements which hinder complete living. The missionary will naturally utilize his own immediate experience. He believes that life must be co-operative; that love must share; that both individuals and nations find their highest good in selflessness. He believes that men are "members one of another," though of different nations, colors, classes, and creeds. He believes in the dignity of man—that man is in process of becoming, and that each achievement leads on to further achievement. He believes in putting first things first, in attempting to view life in its proper perspective. He believes in being true to his highest vision, regardless of difficulties and cost. He believes that good will overcome evil, and he wants to place himself on the side of the good. But instead of trying to do good in general, he will apply himself to meeting particular situations.

Thus a Christian school will not be just another school with a Bible period attached. It will be an attempt to grapple with the fundamental problems of everyday living. The evangelistic missionary will broaden himself from the defender of the Christian community to the upholder of all good causes. The doctors and social workers will give themselves freely, finding abundant satisfaction in work well done. All missionaries will co-operate in every way possible with idealists of other faiths, applying intelligence and good will to the solution of life's perplexing problems. The missionary of the future will find more joy in helping to revitalize other faiths than in conquering them.

I am not advocating here the founding of a new religion. I am advocating a wider sharing of the faith we profess. I believe that when the emphasis is placed upon the co-operative search after the good life that

Christianity will go forward to a new and greater usefulness. It will be above the suspicion of self-seeking, and freed from that prejudice which prevents followers of other religions from seeing its real beauty.

Not every man who finds help for daily living in Christianity will desire to become a professing Christian. We would not have it so. We are not interested in the name, but in religious reality. What we seek is not more Christians but changed lives. On the other hand, there will always be those to whom Christianity makes a definite spiritual appeal, and these we would not deny. The difference between the new and the old lies in its primary emphasis.

If such a change is to take place in missions it must be brought about by men and women who have a deep interest in the problems of daily living. It can only come when missionaries have sufficient faith in Christianity to be willing to lose its life for the sake of saving it. It means taking risks and undergoing criticism, but for those who are unafraid it offers the privilege of high adventure.

What Students Are Thinking About

By LOUIS L. WILSON

What follows is a brief report of one of the many unofficial gatherings of ministerial students. The locale is Chicago, the participants eight graduate students in the theological seminaries in that city.

ON AN evening in November of 1930 three students from the Chicago Theological Seminary and one from the Presbyterian Theological Seminary conceived the plan. This was to launch a series of five carefully prepared discussional meetings among a small group of students drawn from various theological seminaries of the city. The purpose was to clarify thinking on those problems peculiar to the young minister and to gain mutual insight into the thought trends within the various seminaries to be represented. Accordingly an agendum was drawn up. Through the cooperation of the professors of theology in Garrett Biblical Institute (Methodist) and the Divinity School of the University of Chicago (Baptist) two students from each of these institutions were brought into the group, making eight in all. During January and February of 1931 the meetings were held on five successive Monday evenings. Each session was two hours in length and was opened by the reading of an assigned paper on the topic of the evening. The balance of the time was given over to general discussion under the guidance of a chairman.

The conclusions arrived at were not startling, but if they are in any way indicative of the thinking being done by the students in the four schools represented, they have considerable significance. Certain things were very clearly defined in the minds of all these students and drew unanimity of conviction. Other matters awoke only a confusion of tongues and admission of bewilderment.

The items which follow should be considered as major convictions concurred in by the entire group except where otherwise noted.

1. The important functions of the

church are: worship, character training, fellowship, instruction, evangelism, and social amelioration. The majority opinion was that of these functions worship is the distinctive and supreme one. In dissent to this, one man maintained the supreme function to be Christian fellowship and one the building of Christian character.

2. Humanism is an inadequate expression of Christian faith. Without God there is no religion.

3. Religion has a prime need for theology. In recognition of this each man pledged himself to help in the creation of an acceptable system. There was a general recognition of the value of the experience content embodied in old religious terms. Yet there was also a determination to abandon the older terminologies wherever those terms work confusion, substituting for them other phrases suited to carry modern experience. It was felt that such changes could best be dealt with through educational means. Dogmatism was decried. The group took special note of the fact that modern movements have still left us with an uneasiness regarding the dualism between physical and spiritual.

4. The pastor is primarily a religious leader. It is his distinctive task to lead men into religious experience. That task demands suitable tools. Recognizing all art and culture as a store expressive of man's highest strivings after perfection of life, as well as his efforts to reach and express his relation to "that which constitutes the unity and totality of all existence," the group demanded that the pastor himself be a man of culture. Because of his very position as a religious leader the pastor should also be a cultural leader.

5. Art has a place in religion. Perhaps its distinctive place is there, for when separated from religion art degenerates. Modern religion needs new expressions of art suited to interpret the experiences of men today.

6. Church unity is a necessity if the church is to cope adequately with the needs of men. To quote directly from an approved statement embodied in the summary of the discussion:

"Christian Church unity is desirable in spite of the difficulties of attitude and detailed technique that arise in the consideration of it.

"We are the ones to forward this movement for unity most effectively, because so much depends upon the men in the ministry in the immediate future. We must dedicate ourselves to this end."

7. The Church not only has a right but also a duty to speak out on moral and social issues.

The two major bewilderments met with were in the attempt to define an acceptable concept of God, and to formulate a workable plan for church unity.

The God concepts set forth by Professor Henry Nelson Wieman and by the school of Personalism were alike given friendly hearings by the group, but each failed to persuade. No more did the purely mystical or the realistic approaches win converts. A necessity sensed by the entire group was that of combining in one concept the personal God known to religious experience with the impersonal God of the cosmos, the God who is immediate and known with the God who is transcendent and unknown.

The most carefully conceived plan for church unity brought forward by any member of the group held the following suggestions:

1. A National Council of the united church with membership equally divided between the clergy and the laity, drawn from the denominations on a proportional basis.

2. State councils of the united church with equal membership from the constituent denominations, also divided between the clergy and laity.

3. An Executive Board selected from the National Council to have the supreme governing power of the united church. This board would have control over the missions, educational projects, presses, etc.

4. Unification of the home missions organizations of the denominations, of the foreign missions, and of other denominational projects such as religious education, presses, publishing houses, etc.

5. In the cities there would be councils of the united church rather than denominational councils.

6. This same plan could also be applied to the international Protestant church.

This plan preserves denominational autonomy. Each denomination would have the power to rule on its own doctrines, qualifications for membership, requirements for ministers, etc.

The essential benefit of such a plan would be to prevent interdenominational competition in the building of churches by including all the denominations within one larger membership; to pave the way for effective local church unification; to act as a deterrent to further denominational division, since all divisive groups would still be within the confines of the national group; and to work toward a more effective and efficient management of denominational finances by cutting away much overhead and throwing the surplus to the furtherance of interdenominational work.

A Life of Jesus

By Basil Mathews. New York: Smith, 1931. 519 pp. $3.00.

Basil Mathews has a gift for vigorous, popular, colloquial style. His *Life of Jesus*, like his earlier book, *Paul the Dauntless*, reads like a story book. His imagination has filled in the gaps in the gospel story and clothed the whole in an atmosphere of reality.

Young people will like it, older people will feel young again in losing themselves in it. It reads like a historical novel or a literary life of Washington or Lincoln.

A good example of the bridging of blank spaces in gospel accounts is found in the vivid description of the burning of the Galilean city of Sepphoris by the Romans during the boyhood of Jesus (p. 41 ff.). Another is the account of the arival of Pilate to assume his office of governor. "The galley slaves pulled Pilate's ship past the end of the mole, and the steersmen with their tillar-sweeps swung up into the harbor. Pilate and his wife were carried in state palanquins to the castle which was their home for the next ten years. Pilate wanted to make a great success of his rule" (p. 97).

The author's translations of the words of Jesus are remarkably good. "The Kingdom of Heaven is like an employer who went out early in the morning to hire men to work in his vineyard. Having struck a bargain with them . . . . " (p. 349). The author is in general historically accurate, but he makes no attempt to distinguish between the gospels. Material from John is used in the same way as that from Mark. The raising of Lazarus (p. 330) is taken and given as literally as the trial before Pilate. But such material is not unduly emphasized, and the giving of it helps to fill out a dramatic and realistic impression of Jesus.

Benjamin W. Robinson

The World of the New Testament

By T. R. Glover. New York: Macmillan, 1931. 233 pp. $2.00.

The author of *The Jesus of History* and of *The Conflict of Religions in the Early Roman Empire* and many other valuable works shows his scholarship and dramatic genius again in this new volume. He takes an optimistic and impartial attitude toward the great achievements of the non-Christian world of the ancient day. "It was a world of great ideals, a world of very great achievement in every phase of man's life, in social life, in political and national life, yes, in the higher and more universal life which touches such things as exploration, geography, astronomy and all other branches of science and art, of philosophy and literature" (p. 13).

He knows how to make that world live for the modern reader. For example, he writes (p. 95), "On the whole the Roman in that Greek world is not unlike the Englishman in India today." Being an Englishman, he then describes the modern Englishman in not altogether complimentary terms.

The book has chapters on "The Greek," "The Roman," "The Jew," "The Hellenistic Town," "The Man of the Empire." The work is not so much a history of events as a dramatic presentation of situations and personalities. "The Church came into being in a world with great features and great needs and a great inheritance, and it conquered the world because it appealed to a great race on its highest levels" (p. 231).

Benjamin W. Robinson

The Kingdom of God in the New Testament

By Ernest F. Scott. New York: Macmillan, 1931. 197 pp. $1.75.

This is another of the handy little volumes which Scott contributes with such clearness and effectiveness for the modern minister who wishes to keep in touch with historical and critical scholarship. There is no better book sketching the development of the conception of the kingdom of God through classical and later Judaism, through the ministry of Jesus, and in the early Christian communities.

Benjamin W. Robinson

A NEW SHORT GRAMMAR OF THE GREEK TESTAMENT

By A. T. Robertson and W. Hersey Davis. New York: Smith, 1931. 454 pp. $2.50.

Robertson's *Grammar* has become a standard work. Now it appears again with the welcome addition of the section by Davis, who is the author of the *Beginner's Grammar of the Greek New Testament.* The combination makes this an excellent manual.

BENJAMIN W. ROBINSON

STRANGE NEW GOSPELS

By Edgar Johnson Goodspeed. Chicago: University of Chicago Press, 1931. 111 pp. $2.00.

More than one graduate of the Seminary has sent me news of the recently discovered letter of Pontius Pilate telling the inside story of the crucifixion of Jesus. While newspapers and a very large public have accepted the letter without question, some have dared to ask if there could be any doubt as to its reliability and authenticity.

The little book by Goodspeed will prove of great value in placing many such "recent discoveries" where they belong. In the chapter on the letter of Pontius Pilate he states the simple facts that it is a translation from a modern Arabic work and that the Arabic edition has a Preface plainly stating that the letter is entirely imaginary. The other chapters of the book are equally clear on other such documents.

BENJAMIN W. ROBINSON

STUDIES IN MATTHEW

By Benjamin W. Bacon. New York: Holt, 1930. 533 pp. $5.00.

Professor Bacon's sound and thorough scholarship lays hold on the critical problems underlying the Gospel of Matthew with great clearness. The first part of the volume deals with general questions of introduction, the ascription to "Matthew," admission to the Canon, and the sources used in the book.

The second part, called "Special Introduction," deals with particular sections, dividing the Gospel into seven units, each having a character and quality of its own.

Part three consists of a new translation of the entire Gospel. The translation is excellent and has great dignity. Some readers might wish that it were in modern English or American instead of using an archaic style even to the retention of "Thou" and "Thee" and "Lo."

The fourth part discusses the principal themes of the Gospel, the relation of Jesus' ethics to the Mosaic law, the revelation of the Mystery, the parables as riddles, the problem of church unity.

The book will prove useful to that growing group of ministers and scholars who realize the vital necessity of understanding the origin and formation of the Christian religion.

BENJAMIN W. ROBINSON

GOD'S WORLD

By Cornelius Howard Patton. New York: Smith, 1931. 297 pp. $2.00.

Were not the onion such an unsavory representative of the vegetable kingdom it might well be chosen as the symbol of human relationships. At the center is lodged the individual, surrounded by ever widening circles of relationship—the home, the parish, the nation—and extending finally to those outer circles which are coterminous with the circumference of our planet and inclusive of all humanity. It is with these broader outreaches that the book deals especially. This is "God's World," to be made ever more so by consecrated and intelligent effort on the part of God's people; otherwise we are all doomed to suffer together.

The author takes the reader frankly into his confidence. "As the title indicates, my purpose is frankly theistic and Christian." Many will find in this purpose, faithfully adhered to throughout, the chief value and comfort of the book. It confirms their convictions with reference to the finality of Christianity and reassures their aspirations for the ultimate triumph of the cause they love. Others will be inclined to write a question mark opposite some of the assumptions and conclusions. But, withal, the facts here presented are indisputable, and challenging to every mind whose horizon reaches beyond the narrow confines of his own immediate interests and daily contacts. Here is mate-

rial for many a sermon, and food for thought during the long winter evenings—for those who think.

A. G. BAKER

THE HISTORY OF FUNDAMENTALISM

By Stewart G. Cole. New York: Smith, 1931. 360 pp. $2.50.

Professor Cole makes a significant contribution to our knowledge of the religious life in the United States. His *History of Fundamentalism* is a well-documented review of the various groups of the powerful reactionary movement within contemporary Protestantism. Writing with a dispassionate willingness to understand, he is the first to give us an objective picture of the rise and development of the militant orthodox organizations within our churches.

Fundamentalism is judged under the aspect of its maladjustment to the secular urban civilization which characterizes modern life. Special attention is given to the Baptists, Methodists, Presbyterians, Disciples, and Episcopalians.

Ministers will derive much profit from this book.

W. PAUCK

THE CONFLICTS OF THE EARLY CHURCH

By W. D. Niven. New York: Smith, 1931. 181 pp. $2.00.

If you wish to refresh your knowledge of the history of the early church read this well-written little volume. It does not supersede any of the numerous books on the church in the ancient world, and it does not make a new contribution to historical scholarship. It simply reviews the course of events with special attention to the political, social, and doctrinal conflicts which Christianity had to face in the first four centuries. The book is neither deep nor heavy, but it is free from superficialities.

W. PAUCK

RELIGION ON THE AMERICAN FRONTIER: THE BAPTISTS

By William Warren Sweet. New York: Holt, 1931. 652 pp. $5.00.

The publication of this volume marks an important phase in the development of American church history. It is the first of a series which according to the plans of the editor will comprehend significant documents of all the churches which played a major part in the religious conquest of the American frontier. The material which contains the thrilling story of the religious life among the pioneers is still largely uncollected. Much of it rests in hidden drawers of farmhouses and country churches. But that part of it which has come to the attention of historians represents now a great treasure in libraries. We of the Chicago Theological Seminary pride ourselves that our own library preserves a most valuable collection of such documents. They will be used in Dr. Sweet's second volume, which is to be devoted to the Congregationalists and Presbyterians.

A reading of the volume under review ought to increase the interest in the religious history of the frontier. It doubtless will stimulate many a minister to search for the records of his own church and for documents which may be in the hands of his parishioners, and, what is still more important, it will open the eyes of many a person to the fact that our present church life cannot be adequately understood without a knowledge of the frontier.

Here is a partial list of the fascinating material which Dr. Sweet presents in the volume on the Baptists: "Extracts from the History of Ten Baptist Churches," by John Taylor; the "Autobiography of Jacob Bower, a Frontier Baptist Preacher and Missionary"; the "Religious Experience of a Candidate for the Ministry as Related before the Church"; and numerous church letters, church records, minutes of association meetings, etc.

An excellent historical Introduction which discusses the fate of the Baptist churches from the Revolution to the beginnings of the anti-slavery movements will enable the reader historically to evaluate this source-material.

W. PAUCK

THE EARLY TRACTARIANS AND THE EASTERN CHURCH

By P. E. Shaw. Milwaukee: Morehouse Publishing Co., 1930. 200 pp. $2.00.

The author, who is associate professor of church history in Hartford Theological Semi-

nary, has contributed a monograph of considerable value to the history of early Tractarianism. Although its scope is limited, comprising only the period from 1833–45, it clearly reveals the inner necessity of the movement to seek alliance with the Orthodox East. Furthermore, it is clear from the facts presented that the Anglo-Catholic movement from the very beginning found it difficult to gain recognition for its contention that it is one of the three "branches" of the Catholic church. Although the book has little to say about the Eastern church, it is primarily of importance to the study of Anglo-Catholicism.

MATTHEW SPINKA

CONSTANTINE THE GREAT AND THE CHRISTIAN REVOLUTION

By G. P. Baker. New York: Dodd, Mead, 1930. 351 pp. $3.50.

This book, although it will undoubtedly prove useful to the student of the life of Constantine especially on account of the care with which the political and economic background of the story has been worked out, is not free from traces of the modern passion for "debunking." In general, the phrase means that the author is supposed to reverse as many established judgments as even the slenderest evidence gives him the chance of doing. In this instance the author would have us regard the vision of the cross with its alleged superscription as an objective phenomenon. It is likewise a curious anachronism on the part of the author to affirm that Arius referred to Christ as "the second person of the Trinity" (p. 232).

Nevertheless, the book makes a valuable contribution to the understanding of the legalization of Christianity in the Roman Empire. It shows how necessary Christianity was to Constantine and how necessary Constantine was to Christianity. This particular insight is not exactly new, but it is presented in a forceful manner which makes a fresh appeal to the reader.

MATTHEW SPINKA

WHICH WAY RELIGION?

By Harry F. Ward. New York: Macmillan, 1931. 221 pp. $2.00.

Professor Ward asks which of the random emphases of modern American Protestantism is to be made the dominant one. He discusses three in particular: the theological, the liturgical, and the ethical. Anyone who knows this veteran cavalier of righteousness will not need to be informed that he argues for the last. A religion which does not change the world in which it lives is changed by that world. "If religion then develops into sanction instead of judgment for the modern empire of money it thereby becomes Chief Pander to the lusts of man instead of the means to his salvation" (p. 54).

But while he adduces telling evidence for the need of a positive ethical activity on the part of religion, he does not tell us how we are to do without an idea of God and a technique for finding the reality which that idea represents. He dismisses speculation and worship with the abrupt statement: "Absorption in the cosmic problem provides for the rational temperament the same consolation in a decaying social order that ritual provides for the aesthetically inclined or revivalism for those of coarser emotions" (p. 82).

To say that purity of heart, expressing itself in preoccupation with social problems, is sufficient to bring us a vision of God is to abuse an ancient beatitude. There is much metaphysics which, far from being an escape from the business of living, is an examination of the possibilities for the best living. As Professor Wieman is never tired of saying, we must adjust our lives and our society to the will of the universe rather than endeavor to conform God to our human desires.

In such a complicated world as ours, having so little understanding of our hidden destiny, we cannot afford to give up all our religious alternatives for a single emphasis. Which way religion? We must keep all three for the present.

HERMAN C. JOHNSON

The Religion of Man

By Rabindranath Tagore. New York: Macmillan, 1931. 204 pp. $2.50.

One would enjoy reading this book for its language alone, unless one were too much of a philosophical positivist. In that case one would probably be revolted by the inevitable mysticism. While thoroughly fair to the latest anthropological and physical dictums, Tagore asserts his unwavering sense that the Ideal Man toward which we aspire is already a part of our world, and we a part of him. "He is infinite in his essence, he is finite in his manifestation in us the individuals" (p. 116).

Here is stark anthropomorphism, that anachronism which Christian theology has been frantically expurgating like poison. Tagore is aware of it, but unapologetic. In a mood which Plato, Kant, and Dewey have all dignified, he says, "If this faith be blamed for being anthropomorphic, then Man is to be blamed for being Man" (p. 112). The Eternal Person "may be one of the numerous manifestations of God; the one in which is comprehended Man and his Universe. But we can never know or imagine him as revealed in any other inconceivable universe so long as we remain human beings" (p. 163).

What is original in these 1930 Hibbert Lectures, and what makes them a contribution to our religious thought, is principally Tagore's interpretation of Indian mysticism as a social force. He pays tribute to our Western energy and moral aggressiveness; and explains that if the piety of the East seem quietistic, it is not so much an expression of despair of the world as a conservation of energy by a people who are endowed with less animal vitality than the Nordics. He definitely condemns a social isolation. "Though all our moral relationships have their end, we cannot ignore them with impunity while they last" (p. 193). The ethereal blessedness which some ascetics claim to attain Tagore denounces as a deception. "Life in a half-world is evil because it feigns finality when it is obviously incomplete, giving us the cup but not the draught of life" (p. 187).

Much that is ordinarily included in a philosophy of religion is here left unsaid. That is also significant. For while the book does not purport to be a philosophy of religion in the Western sense, there is the unconscious reticence on many elementary controversies that is natural to a venerable mind from an ancient culture.

Herman C. Johnson

World Revolution and Religion

By Paul Hutchinson. New York: Abingdon Press, 1931. 201 pp. $2.00.

Once in a while somebody writes a book which is read by everybody who is anybody, but is enjoyed by nobody. This is just such a book. "Enjoy" is the wrong word altogether. This book will irritate, stimulate, depress, encourage, but will not please. Orthodox churchmen will dismiss its findings with a condescending smile. Ultra-radical revolutionaries will say that the author has altogether too much hope for the future of religion.

Hutchinson sees us as in the midst of four revolutions, all in progress and all destined to grow. These four revolutions are political, social, racial, and religious. Hutchinson is splendidly qualified for his task, having been a keen student of mission fields and other foreign areas for years, as well as the author of books on these subjects, and managing editor of the *Christian Century*. To make his point stick he has first to show that the revolutions are actually in progress. Then he has to prove that the church is a follower of public opinion, not a leader of it. And from this he goes on to indicate that the churches are so deeply involved in the status quo that the assured success of these four revolutions will mean the end of organized religion as we now know it. Hutchinson sees the religious life of the next century as centering about definitely humanitarian enterprises and expressing itself not in divisions but in union.

Charles Stafford Brown

The Making of Man

By W. Cosby Bell. New York: Macmillan, 1931. 277 pp. $2.00.

Eight lectures, delivered at the General Theological Seminary in New York City, 1929–30, comprising an upward revision of theology to meet the new insights of physics, chemistry, sociology, and psychology. Begins

with human relationships and concludes with the relations of men to God. Not to be compared with other books now available in the same field, but an excellent sign of the times. Its chief charm: an attractive outline, combined with a most readable style. Its chief shortcoming: it never comes down out of the empyrean. It appears to be beneath the dignity of a theologian to deal with such utterly extraneous human affairs as world-peace and race relations, even in the abstract, and perhaps this is not utterly unintelligible when the theologian is a naval chaplain and a southern gentleman.

CHARLES STAFFORD BROWN

A COUNTRY PARSON LOOKS AT RELIGION

By Harold Adye Prichard. New York: Harpers, 1931. 282 pp. $2.25.

A garden is a good place to meet God and think over one's basic religious problems. Jesus found it so. And here is an Episcopal rector who goes into the quiet and calm and beauty of his garden, and after so long a time emerges with some thoroughly worth-while convictions. What is more, his writing of them has absorbed some of the garden's beauty and dignity.

His garden-grown convictions have to do with matters fundamental to life and religion. They concern God, and Christ, and prayer, and sin, and the church, and immortality. As you read, you begin to wonder if perhaps the church could speak with more authority and unanimity upon such modern problems as unemployment and morals and war if she had spent more time on these basic issues. Perhaps her shallow treatment of today's economic and social problems is just a reflection of her shallow grasp of the very things of which she is supposed to be the custodian—the things of God and Christ. At any rate, that was Jesus' way. He said little about prohibition, being intent upon preaching and living a spirit which would make sweeping moral reforms inevitable.

Prichard's convictions are clear, and liberal, and modern, and scientific, and most readable. This is not a great book, but it is a very good book. It inspires. It informs. It clarifies.

CHARLES STAFFORD BROWN

PETER, THE FISHERMAN PHILOSOPHER

By John M. MacInnis. New York: Harpers, 1930. 150 pp. $1.75.

Doctor MacInnis thinks of himself as a fundamentalist, with some modifications, and calls his book a study in higher fundamentalism. It is still fundamentalist, but by so small a margin that many who think themselves very liberal will read and enjoy it. G. Campbell Morgan wrote its Introduction and the copy for the front and back flaps of the advertising cover; but, even so, this book was considered so heretical, when it first appeared, that the Bible Institute of Los Angeles anathematized it, burned all the copies of it that could be located, and destroyed the plates from which it had been printed. At the same time, Dr. MacInnis, who was dean of the Institute, lost his position. This fact alone ought to commend this volume to the reading of those who value the type of faith that is willing to risk persecution for the sake of convictions.

The title is accurate; the book deals with the philosophy of Peter, and seeks to apply that philosophy to the problems of a modern world. Ultra-liberals, who are getting a bit tired of the aridity of humanism, will find that the vision in this book is not entirely mirage. Salvation, for example, is "not a narrow, superficial, and merely individualistic thing, but a great cosmic conception."

CHARLES STAFFORD BROWN

THE NAMELESS LONGING

By Hubert L. Simpson. New York: Harpers, 1931. 305 pp. $2.00.

Twenty-four sermons, all of them brief, by the minister of Westminster Church, London. The author has an aptitude for writing things which stick in the memory. The title of the volume is the title of the first sermon in it, and the nameless longing is the hunger for a lost idealism. Deeply mystical, rather hortatory, and better fitted for personal devotions than for serious study.

CHARLES STAFFORD BROWN

THE MINISTER'S WEEK-DAY CHALLENGE

By Edwin H. Byington. New York: Smith, 1931. 229 pp. $2.00.

This book belongs on the same shelf with Brown's *The Making of a Minister* and Coffin's *What To Preach.* It covers much the same territory, and with enough new angles to make its contribution fresh and valuable. It tells a minister how to be a preacher, recruiting sergeant, detective, editor, financier, educator, doctor, lawyer, psychiatrist, and social service worker. In a word, it tells him how to spend his six days doing the things he is ordinarily expected to do, and how to come up smiling on the seventh with a message of genuine spiritual value. Rather an ambitious task? Well, this is rather an ambitious book. And a good one—if the reader doesn't take it too seriously.

CHARLES STAFFORD BROWN

THE LORD'S PRAYER

By Friedrich Rittelmeyer. Translated by S. M. K. Gandell. New York: Macmillan, 1931. 192 pp. $1.75.

Modern German theology is interesting American students very much these days. This volume of sermons on texts taken from the Lord's Prayer is chiefly valuable, of course, for the sermonic material it contains, the inspiration it offers, and the understanding that flows from it. But it is also a good book to study. It presents a theology which is simultaneously mystical and scientific. God is very real to the author, but God is quite at home on this good brown earth. Someone—the author or his translator—has been responsible for a most readable and pleasing style.

CHARLES STAFFORD BROWN

THE MIRACLE OF THE GALILEAN

By Paul S. Kern. Nashville: Cokesbury, 1930. 263 pp. $2.00.

Here are the Fondren Lectures, delivered in 1930 before Southern Methodist University by an outstanding preacher of the same denomination. They are both surprising and disappointing. Surprising, because of their theological liberality. Disappointing because the preacher is so careful to say only what is utterly safe. Time and again he skirts the edges of some dangerous subject, such as the equality of all Christians before God, or race prejudice; but always he goes on without actually touching the subject. Jesus is a miracle—in fact, he is eight miracles, since there had to be eight lectures. But the miracles appear to be intended as significant only to Nordics, principally to Americans, and with a ponderable advantage to Southern Methodists.

CHARLES STAFFORD BROWN

LOOKING TOWARD LENT

The Meaning of the Cross. By Henry Sloan Coffin. New York: Scribners, 1931. 164 pp. $1.50.

Great Days of the Last Week. By B. H. Bruner. New York: Smith, 1931. 87 pp. $1.00.

Pilate's Three Questions. By J. D. Jones. New York: Smith, 1931. 50 pp. $0.50.

The Passion Week. By Walter E. Bundy. Chicago: Willett, Clark, & Colby, 1930. 235 pp. $2.00.

Jesus as a Friend. By George Stewart. New York: Smith, 1931. 156 pp. $1.50.

If the church has ever succumbed to the temptation to accept things as they are, and preach a gospel of complacency and comfort to an overstuffed civilization "born under twilight sleep, living on cushions, and dying under anaesthetics," the annual return of Holy Week ought to be a most pointed and disquieting reminder that the Christian religion was no child of ease. At the heart of our faith is a godlike man, patient under torture, supreme in friendship, nailed to a cross. That cross has become the symbol of defeatless love and boundless mercy; a standing rebuke to despair and cynicism alike.

Here are five books that will help any thinking person to grasp more of the significance of Jesus' last days on earth. Coffin's book is a gem, as anyone who ever heard him speak would naturally expect. The four sermons which compose it are uniformly worthy of being stolen by any young preacher who is eager to clarify his own ideas while offering his people something genuine for their comfort and inspiration. And if that young preacher gives this book the attention it deserves, his result-

ing sermons will not be plagiarism but the outpouring of his own strong convictions. Bruner has seven sermons to offer, one for each day in Holy Week. He is not as readable as Coffin, but he is suggestive. The little paper-bound book by Jones has three fine sermons, all the texts of which are from the lips of Pilate. *The Passion Week*, by Bundy, is just as good this year as it was last year when it first appeared. Its deep social emphasis, its obvious spirituality, its careful treatment of materials, are enough to suggest that the author must read only the best in religious literature. Stewart tries, with splendid success, to see Jesus through the eyes of some of his less familiar friends—the woman at the well, Bartimaeus, the leper, the thief on the cross. A most helpful book for the preacher looking for new ideas and materials for Holy Week sermons; and just as valuable at any other time.

Charles Stafford Brown

God and the Census

By Robert N. McLean. New York: Council of Women for Home Missions and Missionary Education Movement, 1931. 164 pp. $1.00 cloth. $0.60 paper.

Dr. McLean's parents were missionaries before him. He himself has served in various Spanish-speaking fields and is now associate director in the City, Immigrant, and Industrial Department of the Board of National Missions of the Presbyterian Church. When, in this brief book, he sets forth an interdenominational survey of the work of home missions he speaks out of knowledge. He presents a searching record of significant facts. But more than knowledge is here. The story flames with the convictions burning in Dr. McLean's own heart.

The book grows immediately out of the discussions of the North American Home Missions Congress which met in Washington, D.C., in December of 1930. It is adapted especially to the needs of young people's study groups within the church. Yet young and old alike must be gripped by the dramatic story of the growth and service of home missions as here told. More, they will be challenged by the present-day needs laid bare, humbled by the problems presented, and brought to new searchings after the Eternal through Dr. McLean's honest attempt to get God counted within the census. The subtitle of this book should be "The Modern Acts of the Apostles."

Louis L. Wilson

Pathways to Certainty

By William Adams Brown. New York: Scribners, 1930. 293 pp. $2.50.

Dr. Brown has attempted in this book to give answers and explanations that would help to re-establish a "certainty" that characterized the thinking and acting of our forefathers. He believes religious certainty is possible, not as a fixed changeless idea, but "as a state of confidence in which the mind has come to rest in definite conclusions." Certainty, thus, is not inconsistent with change. He reasons by analogy: "We are constantly revising our ideas both about persons and about principles without on that account losing confidence in their essential trustworthiness," and from this deduces that while in religion we may need to change some concepts, this does not necessarily invalidate the essential idea of religion—God. To establish this thesis, Dr. Brown uses four "pathways": authority, intuition, reasoning, and experiment, and out of a wealth of a rich life and long scholarly pursuit the author gives the convictions of his own "certainty."

Those who are honestly striving for knowledge in solving the problems of their own beliefs will find here great sources of help. It is entitled to a place on the book shelf along with the recent volumes of Lippmann, Dewey, Weiman, Horton, and Whitehead, all of them giving definite assistance in facing this vital problem of religious experience.

C. Franklin Parker

The Fight for Peace

By Devere Allen. New York: Macmillan, 1930. 740 pp. $5.00.

Here is a source book which gives the history of the peace movement since 1815. It is thoroughly documented and well indexed. In addition to a description of the principal efforts toward peace and the historical documents which have come out of them, it presents a

survey of all the agencies and societies which are working in this field and an appraisal of their results. When you want to know the essential facts concerning the League of Nations, or the history of arbitration, or of world courts, you have but to turn to this volume for a brief and accurate account. The only adverse criticism which the present reviewer can make is that the book contains a considerable amount of material of such minor importance that it rather obstructs the onward flow of the thought of the volume as a whole. It could have been two hundred pages shorter, and better for it.

The author is one of the editors of the *World Tomorrow*.

FRED EASTMAN

AN ANTHOLOGY OF MODERN PHILOSOPHY

By Daniel Sommer Robinson. New York: Crowell, 1931. 836 pp. $4.50.

In the thirty-two chapters of this book, Dr. Robinson presents readings from the leading philosophers from the sixteenth century to the present day. At the end of each chapter he adds a list of suggestions and questions for discussion. The selections from the philosophers are well chosen and the book as a whole is admirably adapted as a textbook for colleges or a reference book for those who wish to brush up their knowledge of the contributions of philosophers of the past four centuries. It is thorough, well organized, and authoritative. The Appendix provides brief biographical sketches and bibliographies.

FRED EASTMAN

BIBLES AND PRAYERS

The Little Bible. New York: Oxford University Press, 1931. 458 pp. 2s. 6d.

The Pastor's Pocket Bible. Compiled by John Richard Spann. New York: Smith, 1931. 123 pp. $1.25.

A Book of Prayers for Students. New York: Smith, 1931. 199 pp. $1.25.

The Little Bible is made up of the most important selections from the Old and New Testament. It has a Foreword by William Lyon Phelps and a long Appendix addressed to teachers and parents. It has adequate maps and a few charts. The translation is the Authorized Version with occasional emendations from the Revised Version. The type is clear and distinct throughout. The book is especially recommended as a gift book for young people just becoming acquainted with the Bible.

The Pastor's Pocket Bible. The 118 pages of this little volume are made up of selections from Old and New Testament of especial value to the pastor who wishes to read helpful selections to persons in trouble or perplexed. In practice probably every pastor makes up some such compilation. The difficulty is that one man's compilation hardly ever quite satisfies another. Some of the selections in this are in Moffat's translation, others in Weymouth's.

The last of these volumes is the fourth edition of a book of services, litanies, meditations, prayers, and responses. More than 30,000 copies of the first three editions were sold in England before the present edition appeared in America. The title is a misnomer. There is no earthly reason why these services of worship should be limited to students. They are, in fact, a compilation of the best from ancient and modern books of worship and collections of prayers.

FRED EASTMAN

DR. JACKS THINKS IT THROUGH

Constructive Citizenship. By L. P. Jacks. New York: Smith, 1930. 300 pp. $1.00.

The Inner Sentinel. By L. P. Jacks. New York: Harpers, 1930. 183 pp. $2.00.

The Education of the Whole Man. By L. P. Jacks. New York: Harpers, 1931. 155 pp. $1.75.

An old Indian was once asked where the Mississippi River came from. He pointed to the North and said: "Away up yonder beyond tomorrow and tomorrow and tomorrow." The same sort of answer could be given for the source of L. P. Jacks' books. His value to the preacher lies in his power to bring to the preacher's mind the stimulus of a thought still warm with the creator's touch. Never does one find in him the hashed-over matter of other writers. It is the fresh material of one who spends much time alone in high places.

His theme in *Constructive Citizenship* (a new edition of a book first published in 1927) might be summed up in this sentence: "to produce the good life we must have a group of citizens who not only develop whatever talents and skills they may possess, but who have a high sense of trusteeship of those talents and of the heritage which the past has given them." He discusses this thesis under such chapter headings as "Social Valour," "The Greatest Skill of the Greatest Number," "Vitalized Leisure," "An Industrial Version of Morality," "Trusteeship," "Social Tension."

He describes his book, *The Inner Sentinel*, as a "study of ourselves and of something more." That "something more" is religion which, he holds, is "the affair neither of reason, nor of faith, nor of conscience, but of the whole man in his integrity, responding to a universe whose wholeness he shares." He confronts this conception with Death in a chapter which more than justifies the publication of the volume.

In *The Education of the Whole Man* he carries this idea into the educational field, contending that education like religion should not be confined to one aspect of a man's life, but applied to the whole, including not only his vocation, but his leisure, his sex, his capacity for government. Only so can we produce integrated human beings rather than lopsided ones. And there is little hope that we can build integrated and unified communities until we have a basis at least in individuals who have achieved a certain completeness in their own culture. This book is a collection of addresses, yet it has a certain unity attained by a common theme, even though the style varies somewhat according to the audience addressed.

Any minister who wishes three books which have that perspective on life which comes from long dwelling in high places with the far-look, and which have the wisdom of a cultured and reverent mind, disciplined to think clearly and with stimulating originality, will find them here.

FRED EASTMAN

A PSYCHOLOGICAL APPROACH TO THEOLOGY

By Walter Marshall Horton. New York: Harpers, 1931. 279 pp. $2.50.

This is a book to rejoice in. It is a seminal book that will call forth many fresh-eyed studies of the nature and function of religion, based not on textbooks but on a direct examination of religious experience. By a psychological approach Professor Horton means a practical instead of a speculative approach to theology. He is not concerned with the tenets of the Christian faith for their own inherent interest but for their bearing on the well being of the person who holds them. His approach is psychological, also, as distinguished from social in that it deals with the individual rather than with the group or the effect of group life upon the rise and development of religion. It is psychological in the sense that it considers primarily the contribution of religion, notably the Christian religion, to the unification and personal development of the individual. Psychiatric or therapeutic are terms that might have been used instead of psychological to characterize the approach.

Hundreds of books on theology and thousands of ordination papers have dealt with the living convictions of the Christian religion in the traditional outline: God, Man, Sin, Salvation, the Person and Work of Christ. Horton's procedure shifts the order of treatment. He begins with the near-end, so to speak, with human nature and its needs and experiences, and then moves to the consideration and evaluation of the several religious ideas that develop in the course of the religious experience and serve to help the individual satisfy his deepest needs. The great doctrines thus acquire a cogency and vitality that is most invigorating to the student and practioner of religion.

Those who are already familiar with Professor Horton's earlier religious book-of-the-month need not be informed of the felicity of his style and the wealth of contemporary literature to which he introduces the reader.

A. C. MCGIFFERT, JR.

ADVENTURES IN PHILOSOPHY AND RELIGION

By James Bissett Pratt. New York: Macmillan, 1931. 263 pp. $2.50.

Professor Pratt has put the "fun" in profundity. His invention of a device for presenting and criticizing current opinions, humanistic, realistic, instrumental, idealistic, high-church, and behavioristic, deserves a hand-clap. I venture to believe that no one can read these dialogues for many pages without finding one or another of his own pet notions presented and then treated to a dose of Socratic irony. It ought to be fun also to lend the book to a friend with the condition that he will tell you just the point in the book at which he said, "Ouch." Underlying the whole is Dr. Pratt's dualistic philosophy.

A. C. MCGIFFERT, JR.

JESUS—LORD OR LEADER?

By Frank Lenwood. New York: Smith, 1930. 351 pp.

Edmund Gosse is a notable example of a man who mistook the motive that caused him to change his theological views. At the time he supposed he was influenced solely by new insight into truth. As a matter of fact the prompting was quite as much a subconscious desire to gain independence from a domineering father, who, it so happened, was orthodox in his theology. Dr. Lenwood appears not to fit into this common pattern of revolt, for there is nothing bitter or aggressive in his statement of his own position. Doubtless most of our Congregational ministers will agree with his Christological conclusions. Yet they will envy him for his ability to set forth his change of mind in such a frank, painstaking, and gentle yet forceful manner. I think many a thoughtful layman will be grateful to his minister for recommending this book to him.

From Dr. Lenwood another volume would be welcome. When he comes to reconstruct his Christology more positively, will he be able to escape the major difficulty he finds in orthodoxy, i.e., logical inconsistency?

A. C. MCGIFFERT, JR.

SYMPOSIA

What I Owe to My Father. Edited by Sydney Strong. New York: Holt, 1931. 184 pp. $1.50.

Why I Am and Why I Am Not a Catholic. By Hillaire Belloc and others. New York: Macmillan, 1930. 246 pp. $2.00.

Science and Religion, a Symposium. New York: Scribners, 1931. 175 pp. $1.75.

My only excuse for treating these three volumes together is the fact that each is a symposium. It seems to have become almost a fad among publishers to issue such co-operative books. Is it because they think the reading public so intellectually short-winded that it cannot keep pace with a unified movement of thought progressively sustained through a single book?

Having been introduced to the fathers and sons symposium by hearing Dr. Samuel A. Eliot read in manuscript his charming account of the "animated interrogation point," President Eliot, I turned eagerly to the book itself to see how and what other sons revealed themselves as well as their fathers. To my delight I found such good company as Harry Emerson Fosdick, John Haynes Holmes, Vachel Lindsay, William Pickens, and Jane Addams. Though not intimate enough to furnish case material for the psychologist who may be searching for an Oedipus-complex, nor detailed enough to form the basis for an educational textbook on the family, these sketches not only illumine American history during the period of the present college students' fathers and grandfathers but exhibit impressively the principle of continuity and pattern in family life and the solemn power of parenthood.

The pro- and anti-catholic volume is like a pleasure-trip to England. It gives one a brief personal introduction to people whose names and fames are already familiar. One is also bothered, as one is in England, by the English habit of failing to mention names when introducing people. Who, for instance, is the Bishop of Gloucester? The issue, too—Anglo versus Roman Catholicism—is remote enough to seem foreign and picturesque, like cricket or Tintern Abbey. Yet despite the catch-penny title these confessions of ecclesiastical faith have a vitality that makes many of them

worth perusing. And why not, when among "the five good Catholics and the five good Protestants" are Hillaire Belloc, Father Knox, C. C. Martindale, William Orchard, and Principal Oman?

The lectures on Science and Religion were delivered over the radio, not in America, of course, where such a thing would be hardly conceivable, but in Great Britain. Each of the twelve famous Britishers, save Julian Huxley, the first speaker, was able to listen in on his predecessors and could refer to their views when his own turn came. Thus S. Alexander throws his own position into relief by picking up something Eddington had said, Canon Streeter refers to "Dick" Sheppard, Dean Inge to J. S. Haldane, and Principal Jacks, in his superb essay at the end, to most of the others. Over and above the meaty quality of the addresses themselves is a certain dramatic quality due to these cross-references. There is likewise a genuine meeting of minds which is as welcome as it is rare in such so-called symposia.

A. C. McGIFFERT, JR.

FRIEDRICH NIETZSCHE

By George B. Foster. New York: Macmillan, 1931, 250 pp. $2.50.

Here is a volume of brilliant posthumously published lectures on the personality, thought, and career of the paradoxical German philosopher whose mind will long act as a yeasty leaven in the culture of Europe and America. Professor Foster is likely to attain the position of cult-hero in the developing movement of Middle West humanism. Dr. Reese, editor of the lectures, is its zealous and skilful promoter. Professor Haydon, who contributes a Preface, ardently evangelizes for the movement. A notable quartette!

A. C. McGIFFERT, JR.

PATHS TO THE PRESENCE OF GOD

By Albert W. Palmer. Boston: Pilgrim Press, 1931. 105 pp. $1.00.

No one can listen to an address by President Palmer or read words that come from his pen without realizing that he stands nobly in the Greek tradition. His new book, entitled *Paths to the Presence of God,* is proof of it. His lyric style, his joy in nature and the arts, his understanding and passion for science and philosophy—would not these have made him as dear to the great fifth-century thinkers as he is to us?

This book is the revised text of lectures delivered on the newly established foundation at the National Council of Congregational and Christian Churches. It has five chapters: "Paths to God's Presence: I. Through Nature," "II. Through Science," "III. Through Humanity," "IV. Through Worship," and "V. Through Jesus."

Every chapter is built according to the same convincing pattern. The positive facts witnessing to God's presence are gathered and set forth; objections stated; and the objections finally met and eradicated so completely as to leave the facts standing clear.

In the chapter on "Nature," for instance, the author describes the energy, vitality, and growth to be found in her; the almost universal and harmonious beauty; the widespread happiness and joy evinced by living things. "And what about the tragic note?" This: the answer to the problem of life, since it belongs to a sphere which transcends Nature, cannot be given satisfactorily by Nature alone. But meanwhile Nature is not so cruel as those suppose who read human feelings into lower animal and vegetable life; neither is there wanting in her that which breeds in men the hardier virtues of courage and perseverance, nor on her higher livels that which hints of an awakening moral consciousness in her creatures. All this points toward God.

The arguments of each of the following chapters are similarly marshaled, the total cumulative effect upon the reader being a profound sense of the reasonableness of liberal Christianity.

The book is so satisfying on this point that I am willing no more books should be written on Christian apologetic for a long while. I hope Dr. Palmer will next turn to the realm of theology proper. He has now shown the interconnection of religion and biology, physics, psychology, and even history. There remains to disclose the inner content of religion. What is it that makes men believe in God in spite of science? What is it that drives the religious genius to decide against accepted human

values? Where does the True God, unconditioned by test tube, telescope, higher criticism, or psychological measurement, shine through? That Dr. Palmer will one day write a book on the metaphysic of religion, the theme, I am convinced, which will be the chief interest of tomorrow's thinkers, is written in the very logic of things, since no son of the mighty Greeks could be content with less.

There are certain phrases in the present book which might lead one to believe that Dr. Palmer does not yet feel such a departure to be necessary. The very title, *Paths to the Presence of God*, the thought of religion as a moral adventure, the hypothesis that religion must make the findings of science its foundation—this is not unlike the cant of the sicklier schools of modernism, wherein the burden and the glory of life belong to man and the idea of the transcendence of God has gone a-glimmering. Not so did the prophets speak. This is the only difficulty I find with the picture of Christ in the last chapter. " 'Eloi, Eloi, lama sabachthani.' I do not think," says the author, "they were words of despair or loss of faith." But others may properly think they were. Religion cannot do with this I-do-not-think of liberalism: it needs somewhere the unescapable Thus-saith-the-Lord. But perhaps I am mistaken in my fear that Dr. Palmer might not agree to the stark absoluteness of this necessity.

In any case it is a great little book. Ministers and laymen both alike will be charmed and profited by it. President Palmer has again put us all in his debt.

DOUGLAS HORTON

Books Received

Paradoxy. By Richard Rothschild. Smith. 256 pp. $3.00

Facing North. By O. G. Herbrecht. Smith. 142 pp. $1.50.

Fraternal Sermons and Addresses. By G. B. F. Hallock. Smith. 259 pp. $2.00.

What Can Students Believe? A symposium, edited by Elmore McNeill McKee. Smith. 138 pp. $1.60.

Quiet Moments: A Calendar for the Year. By J. Hardwick. Smith.

The Quakers as Pioneers in Social Work. By Dr. Auguste Jorns. Macmillan. 269 pp. $2.00.

Men of Conviction. By Henry Bradford Washburn. Scribners. 250 pp. $2.50.

Religion and the Next Generation. By Edwin Ewart Aubrey. Harpers. 188 pp. $2.00.

John Knox's Genevan Service Book, 1556. By William D. Maxwell. Oliver & Boyd (Edinburgh). 222 pp. 12/6.

The Jew and His Neighbour. By James W. Parkes. Smith. 202 pp. $2.00.

It Shall Not Be Again. By Thomas Curtis Clark. Smith. 88 pp. $1.00.

Producing Your Own Plays. By Mary M. Russell. Smith. 139 pp. $2.00.

The Minister and Family Troubles. By Elisabeth Anthony Dexter and Robert Cloutman Dexter. Smith. 97 pp. $1.25.

Hymns in Human Experience. By William J. Hart. Harpers. 221 pp. $2.00.

The Challenge of Change. By John Milton Moore. Friendship Press. 204 pp. Cloth $1.00; paper $0.60.

The Rural Billion. By Charles M. McConnell. Friendship Press. 171 pp. Cloth $1.00; paper $0.60.

The Dramatic Method in Religious Education. By W. Carleton Wood. Abingdon Press. 344 pp. $3.00.

Hinterlands of the Church. By Elizabeth R. Hooker. Institute of Social and Religious Research. 314 pp. $1.75.

The Growth of the Idea of God. By Shailer Mathews. Macmillan. 237 pp. $2.50.

Christian Faith and Life. By William Temple. Macmillan. 139 pp. $1.50.

Korea, Land of the Dawn. By James Dale Van Buskirk. Missionary Education Movement. 200 pp. Cloth $1.00; paper $0.60.

The World on a Farm. By Gertrude Chandler Warner. Friendship Press. 84 pp. $1.00.

The Chicago Theological Seminary

REGISTER

PART II

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Hammond Library Extension Service Bulletin

WITH the opening of the autumn season, when every minister begins to plan for the year ahead, it would be a mistake to omit from one's program a course of well-selected reading. Moreover, there is at least one outstanding program in the coming quarter which every minister must work out effectively, namely, the program for the Advent and the Christmas seasons. It is with the object of helping the minister to map out his work during the coming quarter that the present bulletin is featuring books on Christmas, besides presenting a list of the newest accessions.

The persons eligible for the service comprise all students and graduates of our Seminary as well as all Congregational ministers residing in the following states: Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oklahoma, North Dakota, South Dakota, Texas, Wisconsin, and Wyoming.

The service is rendered in accordance with the following regulations:

> *Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in two-cent stamps upon return of the book.*

It is advisable that a list of five to ten titles in their order of preference by submitted, since the first choice might not always be available. Upon returning a book, please send a new request for the next book, if it is desired. In addition to the new books the entire collection of the library is open to Congregational ministers, subject to the same regulations, except that the older books are renewable.

In accordance with the permission granted by the postal authorities to the Seminary, the rate of postage on books sent out by our library is greatly reduced. The reduced rate of postage applies, however, only to those residing within the first three zones, for which the rate is three cents for the first pound and one cent for each additional pound. In order to be entitled to this rate, the special label which is inclosed with every book mailed out under this ruling must be used. Borrowers residing beyond the third zone must pay the regular parcel-post rates.

A list of books for Christmas programs:

Auld, W. M.: Christmas Traditions
Elliott, George: The Christmas Canticles
Frost, L.: Come Christmas (poetry, drama, song)
Harrington, K. P.: The Abingdon Book of Christmas Carols
Jefferson, C. E.: A Fire in the Snow
Jefferson, C. E.: The Land of Enough
Kellogg, A. M.: How to Celebrate Thanksgiving and Christmas
Knight, W. A.: No Room in the Inn
Knight, W. A.: On the Way to Bethlehem
Knight, W. A.: Christmas in Poetry
Van Buren–Bemis: Christmas in Modern Story
Wilkinson, M. O.: Yule Fire (poetry)

The following is a list of new books added lately:

Bible Study:

Bindley, T. H.: Religious Thought in Palestine in the Time of Christ
Branscomb, H.: The Teachings of Jesus
Douglas, C. C.: Overstatement in the New Testament
Lyman, M. R. E.: The Fourth Gospel
Raven, C. E.: Jesus and the Gospel of Love
Schweitzer, A.: The Mysticism of Paul
Scott, E. F.: The Kingdom of God in the New Testament
Trattner, E. R.: As a Jew Sees Jesus
Walker, T.: Jewish Views of Jesus

Church History:

Browne, L.: Since Calvary
Cole, S. G.: The History of Fundamentalism
Coulton, G. G.: In Defense of the Reformation
Friedell, E.: A Cultural History of the Modern Age
Goodenough, E. R.: The Church in the Roman Empire
Hayward, F.: A History of the Popes
Lamb, H.: The Crusaders, the Flame of Islam
Lolly, A. V.: The Story of the Pilgrim Fathers
Riddle, D. W.: The Martyrs
Swihart, A. K.: Since Mrs. Eddy
Thorning, J. F.: Religious Liberty in Transition
Verrill, A. H.: The Inquisition

Missions and the Science of Religion:

Andrews, C. J. F.: Gandhi at Work
Burris, E. E.: Taboo, Magic, and Spirits
Burrows, M.: Founders of Great Religions

Eddy, G. S.: The Challenge of the East
Fleming, D. J.: Helping People Grow
Hunnicutt-Reid: The Story of Agricultural Missions
Lewisohn, L.: Israel
Patton, C. H.: God's World
Schweitzer, A.: More from the Primeval Forest
Schweitzer, A.: The Forest Hospital at Lambarene
Warburton, S. R.: The Making of Modern Missions

Philosophy, Psychology, and Science:

Collingwood, R. G.: Speculum Mentis
Dewey, J.: Philosophy and Civilization
Jacks, L. P.: The Education of the Whole Man
Overstreet, H. A.: The Enduring Quest
Randall, J. H.: The Mastery of Life
Sadler, W. S.: Piloting Modern Youth
Strecker, E. A., and Appel, K. E.: Discovering Ourselves
Vega, A. C.: St. Augustine, His Philosophy
Walsh, W. S.: The Mastery of Fear
Woodworth, R. S.: Contemporary Schools of Psychology

Religion and Theology:

Adam, K.: Christ Our Brother
Allen, G.: The Evolution of the Idea of God
Bennett, C. A. A.: The Dilemma of Religious Knowledge
Brightman, E. S.: The Finding of God
Coffin, H. S.: The Meaning of the Cross
Gilkey, J. G.: Meeting the Challenge of Modern Doubt
Horton, W. M.: Psychological Approach to Theology
Hügel, F. von: The Reality of God
Hyde, L.: The Prospects of Humanism
Johnson, W. H.: Humanism and Christian Theism
Jones, R. M.: Pathways to the Reality of God
Kagawa, T.: The Religion of Jesus
Macintosh, D. C.: Religious Realism
Mathews, S.: The Growth of the Idea of God
Mozeley, J. K.: The Beginnings of Christian Theology
Oman, J.: The Natural and the Supernatural
Pauck, W.: Karl Barth
Wood, W. L.: Karl Barth, Prophet and Theologian

Pastoral Theology:

Bradley, D.: Creative Worship
Buttrick, G. A.: Jesus Came Preaching
Byington, E. H.: The Quest for Experience in Worship
Cooper, C.: The Church and Publicity

DEXTER, R. C.: The Minister and Family Troubles
FISKE, G. W.: The Recovery of Worship
JEFFS, E. H.: Princes of the Modern Pulpit in England
MCCALL, O. W. S.: Christ's Shining Way
MERRIAM, C. W.: Church Worship Book
PALMER, A. W.: Paths to the Presence of God
ROBERTS, R.: The Preacher as a Man of Letters
ROGERS, W. H.: The Word We Preach
ROTHENBURGER, W. F.: The Cross in Symbol, Spirit, and Worship
SIMPSON, H. L.: Let Us Worship God

Social Ethics:

BEALES, A. C. F.: The History of Peace
CATLIN, E. G.: Liquor Control
DAVIS, J.: Contemporary Social Movements
DOUGLAS, E. L.: Prohibition and Common Sense
FEDERAL COUNCIL: The Public Relations of the Motion Picture Industry
GRINKO, G. T.: The Five Year Plan of the Soviet Union
HOOKER, E.: Hinterlands of the Church
HUTCHINSON, P.: World Revolution and Religion
KAUTZKY, K.: Bolshevism at a Deadlock
KELLEY, J. P.: Economics of Christianity
MOORE, J. F.: Will America Become Catholic?
SINCLAIR, U.: The Wet Parade
SMITH, H. J.: Chicago, a Portrait

Religious Education:

MCKIBBEN, F. M.: Improving Religious Education through Experience
RICHARDSON, N. E.: Christ of the Classroom

Drama, Literature, and Biography:

BONNARD, A.: Saint Francis of Assisi
BUCK, P.: The Good Earth
CURTAYNE, A.: Saint Catherine of Siena
EELLS, H.: Martin Bucer
MACMUNN, G.: Gustavus Adolphus, the Northern Hurricane
MAVITY, N. B.: Sister Aimee
MIKUSH, D.: Mustapha Kemal
REMARQUE, E. M.: The Road Back

Sincerely yours,

MATTHEW SPINKA, *Librarian*

Notice to Former Students

For our use in preparing the Alumni Notes for the January issue of the REGISTER will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less. No one can give this information more accurately than yourself. You will confer a favor upon the rest of the former students if you will give us the facts. Copy should be in the REGISTER office by November 20. The Alumni Notes will be prepared by Professor Benjamin W. Robinson.

Sincerely yours,

THE EDITOR